AJJHATTATATTĀLOA

(अज्झत्ततत्तालोअ)

BY

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WITH

TRANSLATION IN ENGLISH

AND

INTRODUCTION IN PRĀKṚTA

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રમણીક બા વેદ
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શ્વેતામ્બર મૂર્તિપૂજક

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કૃતજ્ઞતા-પ્રદર્શન

વિદ્વજ્જગદ્વિખ્યાત પંડિત-વર્ય શ્રીમાન્ **હરગોવિન્દદાસ ત્રિકમલાલ શેઠ** આ આખો પ્રાકૃત ગ્રન્થ છપાતો હતો તે વખતે દૃષ્ટિગોચર કરી ગયા હતા અતઃ એ સુહૃદ્-અનુગ્રહની સ્મૃતિને આ સ્થળે અંકિત કરતાં મને હર્ષ થાય છે.

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જામનગરના સુયશસ્વી ન્યાયાધીશ મહાશય **શ્રી ભગવાનજી રતનશી** વારીઆ બી. એ. એલ્એલ્. બી. એઓએ આ ગ્રંથના અંગ્રેજીના પહેલેથી છેલ્લે સુધી તમામ પ્રુફો કાળજી રાખી જોયાં છે. અંગ્રેજી વિભાગના પ્રમાર્જનમાં એ સજ્જન-મહાશયનું સદ્ભાવપૂર્ણ સાહાય્ય મને બહુ ઉપયોગી થયું છે એ માટે એ વિદ્વાન્ સહૃદયનો હું ઘણો આભારી છું

जगद्विख्यात नवयुग-प्रवर्तक महान धर्माचार्य

परम पूज्य गुरुदेव



शास्त्रविशारद-जैनाचार्य श्री विजयधर्मसूरिजी महाराज



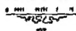
मंगल-तवो

णमो मे अरिहंताण, सिद्धाणाऽऽयरिआण य ।
उवज्झायाण, साहूण लोए सव्वाण भत्तिओ ॥१॥

णाण जस्स अणंतदंसिसमयंभोगम्मिमथायलो
खंती जस्स मणप्पकोवणजणक्कोद्दग्गिधाराधरो ।
जोई जस्स पुणाइ धम्मरयो भूमंडलुज्जोअगो
विम्मलखिअ-मजमो विजयए सो धम्मसूरीसरो ॥२॥

पद अप्पडिमप्पहावविहवा विस्सोवयारव्वया
दुद्दतण्डिघाइकोविअमणस्सयोद्धणप्पयला ।
वेरग्गामयधामणण्णमिअप्पोहामसोहाणला
सव्वत्थावि गुणायरव्वयजिणो ते धम्मसूरीसरा ॥३॥

पत्थावणा।



सव्वेसिं पाणीण इट्ठं परमेट्ठं एगमेत्तं झेअं च सुहं। तयत्थमेव सव्वं जगं पवट्टइ, पययइ स-सबुद्धि-सत्तिसमणुसारेण। परंतु किमत्थि कारणं जं, पच्चेअपाणीसु कुणंतेसु वि सुहाय बहु-बहु-पयत्तं जगं दुहग्गत्थं? विआरिज्जमाणं खलु णव्वइ, पाणी सुहस्स परिभासमेव अणहिण्णू अत्थि। अओ सुहस्स सच्चं ठिसं कहमम्‌ उवगच्छइ? कहं च झेअं साहेउं सक्कइ?

मणूसो जाणइ, विसयाण-भोइअविसयाण उवल्भेण सुहं लब्भइ। अवस्सं भोइअसाहणाण समुचिअसपाडणेण जीवणप्पवाससवधिणीओ कइवाह कढिणयाओ असुगअसओ अंतमागच्छति। परंतु तावमेत्तेण सुहं नत्थि पप्प। सच्चं खलु भोइअसाहणाण सुजोगेण एगप्पगारेण सुहं आणंदो

वा अणुभविज्जइ, किंतु स सुह, स आणंदो वा थोरो खणजीवी होइ, सतारम्भे अ परिणमइ। न तत्थ सुहाहिमाणो सञ्चा। सच्चसुहाय मोहअ-साहणजोगो न पज्जत्तो। मोहअसाहणसहस्सो-वत्थिईए वि सक्कारवज्जिअस्स अंतकरणस्स दसा असंता एव चिट्ठइ। सव्वप्पयारवज्झसाहणेसु सतेसु वि असक्कारि हिअय परितावमेव अणुभव-माण हवइ। तस्स जीवण बहुहा सतत्त, पाउल, वग्ग च थक्कइ। निस्संदेह, मोहअसाहणजोगा-धारेण सुह निप्फज्जइ इअ परिणाम भमो एव। एसा भमदिट्ठी महामिच्छत्त। एआरिसे घोर-अधयारे पाणी अणाइकालओ पडिआ अत्थि। समग्गा तस्स दुद्दसा एअभममूलेव। एअ अण्णाण जाव न विणस्सइ, असभवेव ताव सुहदिसासमुवलद्धी।

सव्व जीवण जाव न अवबुज्झइ, समुद्दपमाण-साहणाणुकूल्याओ वि माणसपरिताव न सक्कति उवसामेउ। वित्तस्स दोसा, मणस्स विआरा, अंत-करणस्स मइला साहणसहस्साणुकूल्यामज्झे वि

मणूस परितासेंति। अंतरजीवणस्स मलीमस-
दसाइ धणस्स महासायरो वि, अहिलभूगोलसामज्ज
पि न पहुप्पइ सुह दाउ । सुहस्स ठाण अत-
क्करणमत्थि। त जइ मलरासिआइल हवइ, वज्झ-
साहणजोगा केद्दहा वि विज्जमाणा हवेज्ज, सच्च
सुहं न होज्जइ । पऊभरिअभाणे खिविज्जइ जइ
दुद्ध, ता त पि पऊरूवमेव भवे, तहेव वज्झ-
साहणेहि उब्भाविज्जमाण सुह पि माणस-रोगेसु
मिलिअ सतिरूव अभवत असतिरूवे परिणमइ।

एएण फुडीभवइ, सुहस्स सपत्तीए अतक्करणस्स
निम्मलया अवेक्खिज्जइ । चित्तस्स विमलथिई
एव सुहस्स उग्गम-ठाणमत्थि। सेव सुहस्स सच्चा
भूमिआ । तयत्थ चित्तस्स दोसाण अवणयण-
मावासय। कोह-मय-लोह-तिण्हा-मच्छर-ईसा-
देस-असूआऽऽई चित्तस्स दोसा सति। मणस्स इमे
विआरा अक्खालिऊण सुहस्स आसाकरण सव्वहा
अट्ठाणे एव। इमाण मग्गाण धारणमतरेण इद-
चद-नरिंदा अन्नो वा को वि न सक्कइ सुही-

भविउ। जेण निअ-अंतर-सोहण साहिअं तस्स भोइजसाहणनूणदसाए वि, अओ अ पडिकूलया-किलेसाण उग्गमे वि चित्तस्स सती अबाहिआ चिट्ठइ। अंतरसुद्धिधारिस्स नाण-दिट्ठी दुह पि सुह-रूव मन्निअ निअ-अप्प-सत्तिं सरविसउ पहुप्पइ। एएण सम्मं मुणिज्जइ, सच्च सुहं कत्थ अत्थि। सच्चं खलु सच्चं सुहं सयायारे अत्थि। विआर-आयाराण सुद्धी णाम सयायारो, भावणा-वट्टणाण सुद्धी णाम सयायारो। अहिंसा सच्च-संयम-चाय-संतोसाईहिं गुणेहिं जीवणस्स सक्करण सयायारो। एवंभूअ सक्कारसालि जीवण एव वत्थुओ जीवण-मत्थि। वत्थविअ सुगत्त एवंविहे जीवणे अत्थि। सच्चा सुह-सत्ती एवंविहे जीवणे एव विलसति।

जस्स अप्प-पुणोजम्म-ईसरेसु नत्थि अत्था, विआरिज्जमाणाणि वि ताणि तत्ताणि जस्स सद्धा-विसया न भवंति, स नत्थिओ वुच्चइ। जेसिं हिअयम्मि ताणि तत्ताणि पामाणिअत्तणेण परा-मरिसिज्जमाणाणि वि न परिचिट्ठति, तेसु कइवाहा

आयरिसपूअगा वि भवति । एवविहा नत्थिअ-याए वुच्चमाणा वि नीइ-सयायार-ब्बासणम्मि तप्परा होंति । एवभूआ मणूसा अप्प-पुणोजम्म-ईसरसमब्भुवगमपओअणभूअ ज कायव्वमत्थि, त ताणि तत्ताणि अणब्भुवगम्मेव कुणंति । एव-विहा दारिसणिअदिट्ठीए नत्थिआ वुच्चमाणा वि नेइअदिट्ठीए अत्थिआ होंति, स-जीवण-सेअ च साहंति । एएण णज्जइ, दारिसणिअदिट्ठीए जत्थ नत्थिअया होइ, तत्थ वि सयायार-नीई समगल-पगास पत्थरइ । परिणामओ सयायारि-जीवणस्स पगइ-चला सव्वे भमा भजिज्जति, सम्मद्दमण च पाउब्भवइ ।

एएण इद अवगम्मइ, सयायारस्स मग्गो तत्त-दिट्ठीइ (परोक्खतत्तसद्धाए) अभावम्मि वि मणूस चडावेइ कल्लाणभूमिं । एव च दारिसणिअदिट्ठीए अणत्तबोधवत्ता भमवत्ता वा वि सयायार-साहणेण सक्कति सकल्लाण साहेउ । तम्हा जीवण-विही एव मुक्खो पसिणो । तत्थेव वट्टइ सुहस्स कुंचिआ ।

अप्प-पुणोजम्म-ईसरा अब्भुवगम्माति जीवण-सोहणस्स साहण जइ न कीरइ, सयायारो न सेविज्जइ, ता केवलतारिसअब्भुवगमेण किं सिज्झइ? तारिसमयगीसारमेत्तेण किं होइ? निस्संदेहं, मयायारविहूण---अत्थिअअवेक्खाए सयायार-सपन्न-नत्थिओ अहिअपसत्थो । अप्पईसराइवायाण सच्चा, महत्ता य उवओगिआ जीवणसुद्धीपरणे अत्थि, अप्प-जीवण-विकासणे अत्थि, सयायार-पहम्मि पगइसाहणे अत्थि । एवंविहा जीवणविही जत्थ पगडमीला होइ, तत्थ तत्तणाण-(PHILOSOPHY) सबंधिणो भमा समया वा, जइ विज्जमाणा हवेज्ज, न जीवणसाहण-पयरणे क पि बाह उवट्ठवेउ पभवति । ते वरागा सयायार-पुण्णतेअ-अग्गे न किं पि समुट्ठाण उवामेउ सक्कंति । आयरिस-पूअणस्स वेगवतववसायस्स पुरो ते वरागा निष्फलीहोन्ता अंते परिसामंति ।

अस्स गथस्स नाम-निद्देसे पढमो पओगो 'अज्झत्त' सद्दस्स अत्थि । स य गथस्स विसयमा

वेएइ । 'अज्झत्त' सद्दस्स अत्थो अप्पहिआणुकूल-
मायरण । अओ सो वि जीवण-विहिस्सेव निद्देस
करेइ। अप्पहिअस्स अणुकूलमायरण हि सयायारो।
जइअवि अज्झप्पस्स उन्च-भूमिआए जीवण बहु-
उन्च, बहु सण्ह, कप्पणाईअमत्थि, तहावि तस्सीम-
मुवल्द्धु पढमओ सयायारस्स कइवाहनिस्सेणीओ
पारणिज्जा भवति । अओ एव तयत्थ आ अप्प-
तत्त-निण्णया पडिक्खाकरण न जुज्जइ । वत्थुओ
सयायरणद्वारेण जह जह अतरमला खालिज्जति,
तह तह अप्पसद्धाए पगासो पगडीहोइ, तह तह
य अज्झप्पिअजीवण विकसेइ । एएण इद तप्पज्ज,
अज्झप्पजीवण अप्पवायाधारे एव होइ, इअ
नत्थि, किन्तु परमकल्लाणस्स,परमसुहस्स भावणाए
अहवा नेइअभावणाए आधारओ तदुत्थाण-
मत्थि । तम्हा मणुस्सो अप्पवाई वा अणप्पवाई वा
हवेज्ज,सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ
समाणा अत्थि । अणप्पवाइस्स वि अज्झप्प-जीवण
अण्णायभावेणावि अवस्स तस्स अप्पाणस्स
विआरह भवइ, अण्णायभावेणावि अवस्स तस्स

अप्पस्स आवरणाण उस्सारण-कम्मं साहेइ । इत्थ च तस्स परमत्थम्भाण पि साहिज्जइ । पर च अज्झप्प-जीवण अत्था मयायारविही जीवणस्स मुक्खो, सिट्टो, मगल्मओ आयरिसो अत्थि ।

'अज्झत्त' सद्दे 'अत्त' पओगो मुक्खो अत्थि । ता अज्झत्तविआरणाए अत्त-विआरणस्स ठाण मुक्खभूअ। पुराणकालिअ भारहीअ-छद्दसणसाहिच्चे अप्पसत्ताइ समत्थणे बहु उहावोहपुण्ण विवेअण उवलब्भइ । अवस्स खलु पमाण-तक्केहिं अप्पसत्ता-साहणस्स पयत्तो पाच्चिणभारहीअद्दसणकाराण बहुवित्थरो मोल्लरवो अ अत्थि । एसा हु भारहीआ सक्किई, जहारेण जगेण समहिगओ 'अप्पा एग सतत तत्तमत्थि' इच्चेवभूअणाणलाहो । अप्प-तत्तस्स अत्थित्त जगेण भारहीअदसण-दुवारेण समुवलद्ध । एव सते वि अज्ज भारहवासे एग परिसमन्दोलण पवरइ, ज अणप्पवायस्स महया बलेण पडिवायण करेइ । वट्टमाण-जुगस्स बुद्धि-जीवि जगम्स वहवो खलु अप्पविसए ससयालु-

विंतिणो संति। वट्टमाणिअबुद्धिवायस्स वायावरण पाएण एआरिसं पसरमाणं दीसइ जं, परंपरागय-पुराणपद्धइअ–पमाण–तक्केहिंतो तेसिं माणसं समाहिअं न भवइ । निस्संदेहं, अज्ज संपइअपद्धईए वेण्णाणिअ–आलोअणाए अहिअं मोल्लमत्थि, ताए चेव रीईए कीरमाणं तत्तालोअणं अज्ज अहिअं उवओगिं आगरिसकारिं च भवइ ।

सुद्धदुद्द–वेअणं जं सरीरफासिं नत्थि, किंतु अतप्फासिमत्थि, तयागारेण सरीरभिन्न-सत्ति-विसेसस्स पइज्जइ अत्थित्तं । पाईण-दारिसणिएहिं पि अप्पसिद्धि–मीमंसाए मुक्खत्तेण अस्स अणुभवस्स सन्निहिं समासयणं ।

इंदियाणि विसयग्गहणस्स साहणाणि संति । तेसिं च साहज्जेण विसयगाहगं किं पि तत्तं पिहमत्थि त्ति पइज्जइ । साहगस्स साहणावेक्खा अत्थि, परंतु तेण साहगं साहणं च एक्कं न होइ । जहा लवित्तेण लुणइ, परंतु तेण लवित्तं लविआ

य एक्क न होइ, एव इंदियाणि विसयगहणे गाहणाणि सति, अओ तदुआरेण जो गाहगो अत्थि—विसयगाहगो अत्थि, सो इंदियहिंतो भिन्नरूवेण सिज्झइ। इदियाणि जइ गाहगाणि—विसयगाहगाणि मन्नेज्ज, ता त न घडइ। ताणि हि पच अत्थि, ता विसयगाहगा एक्कसि सरीरे पच हवेज्ज। इण नोववज्जइ। सव्वेसिं हि इंदिय-विसयाण गाहगो एक्को एव अणुभविज्जइ। तहाहि, रूवग्गहण चक्खुणा हवइ, रसाइ-गहण च रसणा-ईहिं, इत्थ भिन्नभिन्न-एक्केक्क-निच्छिअविसयाणि इंदियाणि अत्थि, किंतु चक्खुदारेण जो रूवस्स गाहगो अत्थि, स एव रसणाइदारेण रसाइण गाहगो अत्थि, अन्नहा चक्खुआइसव्वेंदियदेरण रूवाइ-विसयाण गाहगो को वि एक्को भिन्नो एव अणु-भविज्जइ। दिट्ठीअ दसणे जाअन्ते दट्ठत्तेण दिट्ठी नाणुभविज्जइ, किंतु का वि अन्नेव एगा सत्ती अणु-होईअइ, सेव य सत्ती फासणेण फासे हवन्ते फास-कत्तत्तेण वि अणुभविज्जइ, तहेव सेव सत्ती रसणाए रसगहणे, नासाए गधगहणे, सवणेण सद्दसवणे

अ तग्गाहगत्तेण अणुहोइज्जइ। इद, इंदियाणि विसयगहणस्स साहणाणि, कत्तूणि आवि त्ति अब्भुवगम्ममाणे नोववज्जइ। तम्हा इंदियाहिंतो भिन्ना का वि एगा सत्ती अत्थि जा इंदियद्वारेण रूवाइ-विसयाण गाहिगत्ति सिज्झइ। उदाहरणओ वि एअ फुड होइ। तहाहि। जो पुव्व चक्खुणा अणुभवा कासी, पच्छा य अंधीभूओ, तस्स वि पुव्व-दिट्ठाण विसयाण सरण हवइ। एत्थ विआरणीअ, इण मरण कस्स हवइ? को स्वरेइ? इद चक्खु सरइ? न, तं हि नत्थि, ताहे किमन्नमिंदिय सरइ? न, अन्नेण हि अणुभूअ अन्नो सरिउ न सक्कइ। जइ दिट्ठी दट्ठुत्तेण, दसण-सक्काराण रक्खुत्तेण, सरणकत्तुत्तेण य भवे, ता ताए ववगमे पुव्वदिट्ठविसय-सरण ज भवइ, न होज्जइ। जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ, ताहे दिट्ठिविगमे वि दट्ठुस्स सरणसत्तिसगढ-यत्तुस्स य विज्जमाणत्तेण पुव्वदिट्ठविसयसरणमुव-वज्जइ। एएण अवगम्मइ, अणुभविआ, अणुहव-सक्काराण धत्ता, सरणकत्ता य इंदियव्वइरित्तो को वि एगो पयत्थो अत्थि, स एव अप्पा।

मणूसो खलु निअ-अणुभवमुल्लिहन्तो भणइ—
"मए अम्बफल सुअ, सुणिअ पासिअ, पासिअ
फासिअ, फासिअ आइग्घिअ, आइग्घिअ रसिअ"।
अस्सि अणुभवे सवण-पासण-फासण-आइग्घण-
रसणकारिं—सव्वेंदियविसयग्गहणकारिं किमवि
एक्कमेव तत्त पइज्जइ। त एक्क किं? इंदिय? न,
इन्दियाणि हि पडिनिअय एक्केक्क-विसयग्गहणाणि।
न हि किं पि एग इन्दिय एअ सव्व सवणाइ सक्कइ
काउ। तम्हा ज एग पडिनिअयइन्दियदेरेण सुणइ,
पासइ, फासइ, आइग्घइ, रसइ—सव्वा विसया अणु-
हवेइ, अणुहविऊण तस्सक्कारा सगेण्हइ, तहा इन्दिय-
ववगमे वि तस्सक्कारबला सरइ, त सव्वेंदिय
भिन्न देहावि चेअन्नरूव अप्पतत्त।

पुग्गलस्स [MATTER] जे गुणा सति, तत्थ
चेअन्न नत्थि। एत्थ वि पोग्गले भोग्गतत्ते वा
चेअन्न नत्थि। अओ तेण भिन्नगुणेण तद्भिन्न-
भूअ भिन दव्व सिज्झइ। णाणगुणस्स उवायाण
किं पि पोग्गल माइअतत्त वा नोववज्जइ। अओ

त अन्नस्स कस्सइ सततस्स दव्वस्स गुणो भविउ-मरिहेइ । स एव अप्पा । अणूसु जे गुण-धम्मा संति, ते एव नूणाहिअ-विअसिअरूवेण थोरदव्वेसु पगडीभवंति । अणूसु अविज्जमाणं तत्थोरपिंडे न विअसेइ । चेअन्नं णाणं वा कस्स वि पोग्गलस्स अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंडे कह घडेज्ज तस्स अत्थित्तं । एअ-विरुद्धं को वि एवं कहेज्ज –मज्जस्स पिहप्पिह–वत्थूसु मादगयाए अभावे वि तस्सव्ववत्थूण विसिट्ठ–संजोगे जहा मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिट्ठ-संजोगे चेअन्नं पि पगडीभविउमरिहइ । परंतु नेदं जहत्थं । मज्जस्स हि पिहप्पिहवत्थूसु वि असओ मादगया अत्थि, अओ एव तस्सव्ववत्थूण संजोगे मादगयाए परिणमणं फुडं विकसेइ । किंतु अचेअण-भूआसुन्तो जहा अचेअणरूवसत्ती संभवे, तहा विलक्खण–चेअणसत्ती कह संभवे ? जगस्स भोइअपयत्थेसु जंतेसु वा गइ–पगासप्पमुहा जे गुणा, जा सत्ती या दीसंति, ते गुणा, ता सत्ती वा नाहिरओ आगया नत्थि, किंतु

स-स-अणुत्तो विकासमागया अत्थि । जाहिं अणूहिंतो जं दव्वं जत्तं वा उप्पन्नमत्थि, तस्स दव्वस्स जतस्स वा गुणा सत्ती वा तेसु अणूसु विज्जंति, ताण य विकासिअ रूवं ताण अणूण थोरम्मि दव्वे उवलब्भइ । अग्गिरह-जंते [ENGINE] जा गई दीसइ, विज्जु-दीवे [ELECTRIC LIGHT] जो पगासो अत्थि, सो अंतेसु वि पुग्गलेसु (अप्पप्पमाणओ वि) अत्थि । केवल विसिट्ठ-संजोगेण विसिट्ठ-दव्वेसु ते गुणा, ता सत्ती विसेसरूवेण विअसिआ होंति । गइप्पगासाई कस्सिंचि दव्वे सदा हवंति, अओ चेअं अन्नहिं दव्वे ताण विकसिअं रूवं सग्गइ । इत्थ णाणं चेअन्नं वा कहिं पि पोग्गल दव्वे थोग-रूवे वा किं उववज्जइ? जइ णाम उववज्जइ, ता तव्विअसिअं रूवं सरीरम्मि मत्थिक्खे वा सक्कसगमाणेउ । परंतु गइ-पगास-प्पमुहव्व चेअन्न कहिं पि पुग्गलदव्वे जइ न लगब्भेज्ज, ता सरीरम्मि मत्थिक्खे वा कह त घडेज्ज? जय अणू न पासिमो अओ ताण गुणा

धम्मा वा तत्थोरदव्वाधारेण अवगच्छिमो। एअ-अणुसारेण चेअन्न जया जगस्स कस्सि पि थोर-दव्वे न घडइ, ता अणूसु त कह घडेज्ज, अओ चेव सरीरे मत्थिक्खे वा कहमिव घडेज्ज?

अप्पाणस्स ममत्थणे ससिद्धे पुणोजम्मो सयमेव सिज्झइ। अप्पस्स हि सिद्धी णाम चेअन्नरूव-एग-निचदव्वस्स सिद्धी। एवभूओ अप्पा जइ सिद्धो भवे, ता तस्म पुव्वजम्मा पुणोजम्मा वा सिद्धा एव। निच्चो हि अप्पा एग मरीर चत्तूण सरीरतर-मवस्स धारेज्जइ। इणमेव हु तस्स पुणोजम्म। वत्थुओ तस्स पच्चेअ जम्म पुणोजम्ममेव, तप्पुव्व हि तस्स जम्म अहेसि। इत्थ तस्स जम्मप्पवाहो अणाई वट्टमाणो अत्थि, वट्टमाणो अ भविस्सइ आ निव्वाणलाहा।

पुणजम्मविसए विसेसाणुसधाण इत्थ अरिहइ भविउ। अभिन्न-अम्मापिअराण सताणेसु अतर उवलब्भइ। अवि अ, जुगव जम्मिअजुगले वि अतर परिदीसइ-ताण वेण्ह सामन्नेण पालिअ-

पोसिआण पि माण-सिक्खण-अणुहव-दक्खत्त-वट्टणाईसु अतर दीसइ । तस्स उववत्ती रय-वीरिआण गायावरण-निमेअरस य आधारओ न होइ पज्जत्ता । पुव्वजम्मसक्कार-जोगो वि तत्थ अहिओ विचारउ । एदिअ-कारणाणि अवस्स स कज्ज कुणति, परतु एत्तिअमेत्तेण विआरणा न विरमइ, ताणि कारणाणि वि स मूलमवेक्खति । मूलकारणस्स साहो वट्टमाणजीवण-सजोगेसु न लब्भइ । तयत्थ वट्टमाण-गिरिआउ परत्था आलोअण काउ जुज्जइ ।

एरिमा वि जणा ससार दीसति जे अणीइ-अणायारा सेवता वि धणी, सुही अत्थि, तहा एरिसा वि सति, जे नीइ-धम्मपहे चरता वि दलिद्द-दुही सति । एत्थ कि कारण ? किआणुरूव फल कत्थ ? कहमेरिस विचित्त भवे ? परतु वट्टमाण-जम्मेण पुव्वजम्मणाणुसधाण जया विचारिज्जइ, तया इण उववज्जमाण पडिजइ । पुव्वजम्मगहिअ-धम्मसकाराणुसारेण वट्टमाण जीवण निप्फज्जइ,

वट्टमाणजीवण-कम्माणुसारेण य भाविजीवण सिरिज्जइ।

एरिसी वि घडणाओ जगम्मि जाअंति ज, बहु-चोरिआइ-अवराहकारिणो वि अवराह-दंडा छड्डिज्जंति, अन्ने पुण अणवराहिणो दंडिज्जंति, मारिज्जंति। नट्टमेव? परंतु एसा सव्वा गढी पुण-जम्मवायस्स विआरणेण छुट्टइ। पुव्वजम्मोवज्जिअ-विचित्त-कम्माण विचित्त-विवागा उदयमागतूण विचित्तपरिणामा दसेंति। एणमेव कारण ज, भिन्न-भिन्नमाणुसाण सते वि समाणे उज्जमे ताण फल-सिद्धीअ वेचित्तमुवल्भइ, तेसु साहल्ल–नेप्फल्लरूव पि अतर परिदीसइ। समाण-परिस्थिईए पोसिआण पि एगस्स बुद्धी, सरणसत्ती अ तिव्वा होइ, अन्नस्स पुण अईव मदा। अओ साहणोज्जमसामन्ने वि एगो विज्जाए-कलाए सिग्घ सोक्करिस माहेइ, अन्नो अ तत्थ पच्छा चिट्ठइ। एक्कस्स वाणि-कइत्त-संगीअ-सत्ती अप्पायासेण सपज्जति, अन्नो पुण परिस्समेण वि तारिसिं सफलय न लहइ। एगो धणोवभोगी

भवइ, अन्नो पुण दलिद्द-दूहगो । अय सव्वो पुव्वजम्मणसक्कारपरिणामो। एअ खलु पुव्वजम्म-सक्कारप्पहाणं, ज, पचसत्तवरिस-वओ बालो स-सगीअकण्णकोमलेण अणुरजइ जणसमूहं । जाय-मेत्त-असिक्खिअबालस्स थणपाणप्पवित्तिओ वि अवगम्मइ पुव्वभवीअचेअन्नाणुवित्ती ।

जइ पुणजम्मो भवे, तया पुव्वजम्मस्सरणं कह न होइ? इअ भवेज्ज पसिणो । परतु वट्टमाण-जीवणस्स वि पुव्वघडणा न सव्वा सरणमागच्छति, ता पुव्वभवस्सरणं तु साहाविअमेव अवत-दुक्करं। जत्थ जम्मंतरि-सरीरंतरि-इंदियंतरी भवेज्ज, एवभूअमलडपुव्वभवस्स पर परावट्टण भवेज्ज, तत्थ केरिस णाम पुव्वजम्मणसरणं? तहावि कस्सइ कस्सइ महाणुभावस्स दाणि वि पुव्वजम्म-सरणं जाअइ। तव्वुत्तत-आवेअण पि गवेसण-परिक्खा-मग्गेअ अणेगहुत्तं पयडीभूअ दसस्स पसिद्धपत्तिआसु।

ज" न सिक्षा जम्मंतरस्स, अदिट्ठस्स (कम्मस्स) वा अत्थित्तं, ता मणुस्स-वि'ण फ़ल एहगोच्‍अ-

माणावमाणाइसीममेव भविस्सइ। परन्तु [illegible]
पासिमो, माणवस्स साहु-पसाहूणि [illegible]
एहलोइअ (पुरक्कार-तिरक्काराइ) [illegible]
तिरोहिआइ पि हवंति। एवं च इमाइं [illegible]
पज्जाइ सव्वहा वज्जाइं चेअ होन्ति।

मणुसक्खिआणमुत्तरदाइत्त [illegible]
ज्जइ। सुअण-महाणुभावस्सोवरि [illegible]
आवत्ती आगच्छइ, विणा [illegible]
आवडइ। परन्तु तयाणि [illegible]
पुणब्भव-सिद्धंतो [illegible]
जीवणस्स नइणाण अणुम [illegible]
मणुसो हयासो भवं. [illegible]
घोर-तमिस्स होमिज्ज।

अम्हाण (माण [illegible]
'अरम्हा'-रहणाणं [illegible]
उवजुत्तकारण-[illegible]
स्सिु निम्मत्ता [illegible]
मूल्लेण। [illegible]

साहे परामरिसिज्जमाणे अदिट्ठस्स (कम्मस्स), जम्मतराणुसगाणस्स य अत्थित्त उववज्जमाण णज्जइ।

को वि मणूसो एव विचारेइ-अप्पाणपुण्णभगाइ किमवि नत्थि। अस्सि ससारे भोग-विलास-रमणमेव जुत्त। अय देहो एक्कस्सि समए पंचहि भूएहि मिलिहिइ, पच्छा 'अह ख्व न कि पि होहिइ। अह पाणि-दय करेमि अहवा पाणि-हिंस, सच्च वएमि अहवा मूसा, सयमिओ चिट्ठामि अहवा अनियमिओ,— जहेच्छमायरामि ता का हाणी? नत्थि हि को वि ससारे कम्मफलदाया।

परतु एसा विआरणा अण्णाणमूला, भमपुण्णा। इह ससारे को वि अनीइ-अन्नाय-अणायार-चोरिआ-वहे काऊण सिरिमन्तो भवेज्ज, विलासो-म्मादेण विहरज्ज, परतु एआवया तस्स दुक्खियाण उत्तरदाइत्त न दूरीभवइ। सज्जणाण दुक्खि दसाइ, दुज्जणाण च सुक्खि दसाइ पच्छा एहिअ-परिस्थिइ-अइरित्त कि पि अन्ति कारण जइ न भवेज्ज,

तयवत्था-पयरण जइ इहेव समत्त हवेज्ज, तयणु-सधाण जइ अग्गे न हवेज्ज, ता एरिमी थिई ग्वलु अज्झप्पिअ-जगम्मि घोर-तमिस्स सिआ ।

जम्मतरवाय-सिद्धतेण परोवयार-भावणा सपूसइ, कायव्व पालणे अ तप्परया लब्भइ । परोवयारस्स अहवा कायव्वपालणस्स लोइअफलाइ पचक्खाइ सति, तहावि जीवण-दसाए दुक्खित्त जइ न पडिसाइ, ता तओ जम्मंतरवाई हयासो न भवइ । आगामिजम्मस्सद्धा कायव्व-मग्गे त थिरीकरेइ । सो जाणइ, कायव्व स्यावि निप्फल न जाइ, वट्टमाण-जम्मणे जइ नहि, आगामि-जम्मणे त फलिहिइ । इत्थ जम्मतरावट्ठभा मणूसो सक्कम्मपरायणो हवइ । तस्स मिच्चुभय पि न होइ । जओ, जो अप्पाण निच्च अमर त्ति अवगच्छइ, सो मिच्चु देहपरिवट्टणमेत्त अवगच्छइ, सो मच्चु एक्क वत्थ ओसारिऊण वत्थतर-धारणमिव अव-गच्छइ । स मच्चु सक्कम्मसाहिस्स पगइमग्ग-टेरभूअ मन्नइ । इत्थ मच्चुभयस्स ववगमेण तस्स

कायव्वनिट्ठा पगइसील्ल भवइ। जो अप्पाण निच्च भुज्झइ, सो जन्नम्म अहिअकरण सुवस्स अहिअ-करणपकरणच्छइ। स अवरुज्झइ-वेरेण वेर वड्ढइ। तहा कयाण कम्माण सक्कारा अणेगजम्मतरपेरत पि अप्पाणजुत्ता अवचिट्ठिऊण समए विवागोदए दीहरकालपज्जत पि स-फल्ल अप्पाण भुजावेंति। इत्थ अप्पवायसिद्धतवेई सव्वे अप्पे स-समाणे अवगतूण सव्वेहिं सद्धि मित्तिमणुभवइ, तस्स रागदेस-वासणा य इमति। एवरीईए तस्स दिट्ठि-सम्म पूमइ, तहा विस्सप्पेम्मो विकसइ। देस-जाइ-वण्ण-सपदायमेएसु वि तस्स दिट्ठि-सम्म अवाहिअ चिट्ठइ। स एव अवगच्छइ—मरिऊण आगामिजम्मणे अह कत्थ, कीए भूमीए, कस्सि वण्णे, काए जाईए, कह सपदाए, कीए थिईए, काए पत्तीए वगम्मि अ उप्पज्जिस्स, इअ अण्णाय, तम्हा कस्सावि देसस्स, वण्णस्स, सप-दायस्स, कीए वि जाईए तहा हीणवग्ग मन्निज्ज-माण तहा रक-रोर मणुस्स, मणुस्स-समाय वा पइ देसो, घिणा, असब्भावो व काउ न जुज्जइ।

इत्थ अप्पवायसिद्धतनिप्फन्नदिट्ठिसकारपरिणामओ अप्पणाई अहवा जम्मतरवाई केणावि पाणिणा सद्धि विसद्धभाव अररतो " पडिआ समदसिणो " इचेअ महत्तमायरिस स जीवणे अवतारेइ, सव्वस्स य उवयारकरणे जहसत्ति रस गेण्हइ । एव रीईए निस्सकल्लाणभावणासाटी सो अप्पकल्लाणसाहणे समत्थीभवइ ।

अणेगतक्किआण अप्पाणईसर-विसए सदेहो होइ। केइ उ ईसर वहिक्काइ जयति। परतु जया ते दारुणदुक्खवक्कता भवति, भयकरवाहिकिलेसमागच्छति, तया तेसिं हिअय माइक जाअइ। तयाणि तेसिं मच्च तक्क-जाल छिद्दिज्जइ, सव्वो मण-आवेसो परिसामइ, ईसरस्स य सरण तेसिं हिअय-पट्टे महत्तमत्थि भवइ। ते तयाणि ईसर नमति, सरति, त च अहिल्लक्खीकाऊण सुवस्स काहव्य, दुव्वल्य, असहायय, पावपरायणय च पुणो पुणो पगडीकाऊण पराए भत्तीए तस्स सरण जायति । माणवस्स उग्गा वि माणसिई कढोरया

आवत्ति-समयम्मि परिवड्ढइ, सढिलीभवइ। मच्चुसमओ पुण गभीराए वि गभीरा परित्थिई। तयाणिं तु अइउग्ग-नत्थिअस्स वि नत्थिअत्त गलइ, तहा, दुक्खपासाउ छुट्टिउ को विण्णव-णीओ-कस्स सरणं घेत्तव्व इच्चस्स चिंताए तस्स हिअय चाउल भमइ।

जइ न अब्भुवगम्मेज्ज अप्पाण-पुणब्भव-ईसराण अत्थित्त, सिआ य पुण्ण-पाववप्पणासभूअ मिच्छा, ता अज्झप्पिअ-जग अइघोरदुहसमा-विसेज्ज, तत्थ महाघोर-अरायगया पसरेज्ज। एआरिसीए कप्पणाए-"अप्पा नत्थि, ईसरो नत्थि"-उत्थाणे एव हिअयस्स सव्वा पसन्नया लुटिज्जइ, पत्थरिज्जइ पुण तत्थ निरामया-तमिस्समइनिसट्ठ।

अप्पा, कम्म (पुण्ण-पाव), पुणज्जम्म, मोक्खो, ईसरो अ त्ति तत्त-पचगमेरिस परोप्पर-सबद्धमत्थि, ज, एगस्स अंगीगारे सव्वाणि

सेसाणि अगीकयाणि होंति, एगस्स पुण अणब्भुव-गमे सव्वाणि दूरीभवंति। अप्पाणस्स अब्भुवगमे पुणब्भवो अब्भुवगओ एव। अओ एव पुण्ण-पाव पि तेण सद्धिं समागयमेव। अप्पाणस्स पुण्णसुद्धी एव मोक्खो, तम्हा तस्स वि अगीकारो अप्पणा सहेव भवइ। ईसरो पुण मोक्खलक्खणो एव। ईसरत्त नाम मुत्तत्त। अत्था पुण्णसुद्धो अप्पा एव परमप्पा, स एव य ईसरो। तओ ईसरवाओ वि अणवायमेव समाविसइ।

ईसरसिद्धिसवरे अहिअपारायणमणावस्सय। थेवेणेव सक्कइ अवगमिउ। जहा जगम्मि मइल-मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि अत्थित्तमत्थि। एव असुद्ध-अप्पाणस्स अत्थित्तेण सुद्ध-अप्पाणस्स अत्थित्त पि अवस्स घडइ। मइल-दप्पणाऽऽयारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ, तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-गम्मइ। सुद्ध-अप्पा एव हु ईसरो। जीवस्स असओ सुद्धी दीसइ, ता पुण्णा वि सुद्धी तस्स संभवइ। जस्स सा सिज्झइ म्ह, स एव खलु ईसरो।

अप्पा मूढ-दसाए वट्टमाणो वहिरप्पा वुच्चइ। भद्दभाव पत्तो भद्दप्पा, सम्मद्दसणस्स सपायणेण अन्तरप्पा,सम्मग्ग-पगइसील्त्तेण सयप्पा,विकासस्स महतभूमिआए उवलम्भेण महप्पा, जोगोक्करिस-साहणेण जोगप्पा, पुण्णसुद्धीए (पुण्णत्तस्स) ससिद्धयाए अ परमप्पा भवइ। इत्थ अप्पस्स अब्भास-पगरिसो जया परं कट्ठं पावइ, तया सो परमप्पा भवइ। एवं च परमप्पीभवणमेव ईसरत्तं, तमेव ईसरपयं। केण वि एगेण ईसरपयस्स अहिआरो नत्थि रक्खिओ, किंतु जो को वि अप्पा अप्पविकासमग्गम्मि पयाणं करंतो-अप्पसाहणं विकसावंतो उत्तरुत्तरसुकइ साहेइ, अतओ अ अब्भास-सिहरं चडिऊण पुण्णसुद्धिमासाएइ, सो ईसरो भवइ।

दढ णो झेअ। एअत्थ सव्वप्पढम सज्झायस्स आवस्सयत्तमत्थि। सज्झायस्स सच्चो अत्थो सुअस्स अज्झाओ, अत्था अप्पस्स अज्झयणं भवइ। अप्पाण-सुद्धिकारयं वायणं सव्वोत्तम-वायणमत्थि। तओ

मण बहुसुदर-पभाविअ भवइ । तओ चित्तस्स कुसक्कारा, मणस्स मलिणवित्तीओ आहम्मति । तओ अप्पाणम्मि सती पत्थरिज्जइ । अज्झप्पिअ वायण पुव्वकालिअ-महापुरिसेहिं विउल णो दिण्णं । एअस्स महब्भूअविसयस्स जेत्तिअमहिअ परिसीलण भवे, तेत्तिल हिआवहमत्थि । भिन्न-भिन्न-रीईए तस्स अणुसीलण जेहह भवे, कायव्व । अस्स गथस्स निम्माण पि तेणेव अभिप्पाएण कयमत्थि । अप्पहिएसी उवदेसगो लेहगो वा परोवएसस्स सेलीए वि वत्थुओ ग्रुवमेव उवदिसइ । ममावि एत्थ सेव थिई अत्थि । तस्स य उल्लेहो गथावसाण-सिलोगे दीसइ ।

अज्झप्पिअविसओ वेरग्गप्पहाणो अत्थि । स वेरग्गरसभरिओ होइ । राग-देस-मोहा एव सव्व-ससारदुक्खाण मूलमत्थि । अज्झप्पिअसाहिच्चसिट्ठी तस्स उन्छेअणत्थमेव भवइ । अओ चेअ तस्स मुक्खो विसओ अप्पविकास-अप्पसति-पढावणमेव अत्थि । इण च राग-देस-मोहाण भीसणयाए

वत्थवमवल्लोअगमकराविऊण कह कीरेज्ज? ससारस्स असारयाए, विसयाण निग्गुणयाए, भोगाण भयस्याए, कामस्स कुडिलयाए, सरीरस्स नस्सरयाए, इंदियाण मादगयाए, चित्तस्स य चवल्याए तारिसं चित्तण आलिहिऊण वायगाण हिअयम्मि निम्मोहदसाए भावणाइ जग्गावण हि अज्झप्पिअगथस्स कज्जमत्थि । तदत्थ जइ विआरिज्जइ, ता जगस्स खणभगुरयाए उवदसणे अज्झप्प-सत्थ किं अजुत्त करेइ ? वय निअ चक्खुणा विसयाण निम्मत्त किं न निहालिमो ? ता भोगनिंदणे अज्झप्प-सत्थ विमणुचिअ करेइ ? खणभगुरसहावपज्जवसाउ-भोगेसु लपडीभविऊण सजीवणस्स अहो पाडण, तहा अप्पसतीअ सासय वादस्स गमावण को वि नणु कहेज्ज विचक्खण-वज्ज ? मणूस-जीवणरूव उच्च-सामग्गिं पाविऊणावि मणूसो अप्पविकासस्स एक्क वीसरेज्ज, भवेज्ज य जडवाय पूअणरसिओ-केरिसीय ही दुक्ख वत्ता ! जीवणस्स सव्वुत्तममायसमुन्नदिसत्तमिणमेवमेव वक्क पज्जत-
"मापणात् सर्वकामाना परित्यागो विशिष्यते "

[पावणा सव्वकामाण परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-मुत्थाणे तस्स विकासो। चाओ खलु अज्झप्पिई चिगिच्छा अत्थि। चाएण हि अप्पाणम्मि अणाइ-कालओ सठिआण दारुणमोह-रोगाण चिगिच्छा भवइ। जह जह सो चिगिच्छा-पयत्तो विवड्ढइ, तह तह अप्पस्स आरुग्ग पूसइ। पुण्ण-चाएण य पुण्णमारुग्ग सिज्झइ।

अज्झप्पस्स उवएस-करण जेत्तिअ सरल्मत्थि, तेत्तिअ पालण नत्थि। कइवाहा उवएस-कुसला एरिसा होंति, जे जणसमूह वेरग्गरसधाराए वहा-वेउ तीरंति, किन्तु सम्मुक्खयाए दूरीकरण तेसिं बहु-विअड पडिभाइ। कहण खलु सरल, करण पुण कढिण। मनासो अज्झप्पिअ-जीवणस्स उच्चकक्खा अत्थि। सो महता महतो पुरिसत्थसज्झो मग्गो अत्थि। तम्मि महामग्गे आरोहण महावीरिअ-कज्ज-मत्थि। सव्वेसिं नत्थि समाण-जोग्गया। अओ अग्गिारमन्तरेण दीहर-चलणारभगो अहो

पडेज्ज त्ति सभवइ। उचय रसागहणाय सजोगगयाए अवत्थोअणमावासय । वेरग्गणिअ-मुद्धवत्थुस्स अज्झप्पिअकहा-भावणासु मण रहु लगइ, तत्थ तस्स रसो आवेइ। तहा वि ससार-मोहो तस्स नोसरइ। ससारण्णवे मग्गो एत्र स थक्कइ, धम्मसाहणवावारे मदो एव चिट्ठइ। एरिसाइ उदाहरणाणि बहुइ दीसति। अस्स कारण मोह-दसा। सा उवसमेज्ज ता अग्ग-मग्गो सरणीभवेज्ज। परतु मोहदसाए अवसरण बहु-पइण्णमत्थि। एव सते वि जगववहार-भूमिविहारी ससारवासी रग्गो वि म-गिहत्था-समस्स आवासयस्स समुचिअस्स वा ववहारस्स बाहो न आवेइ, तहा सुव अज्झप्पिअ-भावण विकासेउ, अज्झप्पिअ-वहण च पोसेउ पारइ-अज्झप्पिअजीवण जीविउ पभवइ। तेहिं (गिहत्थेहिं) जीवणस्स सच आयस सम्मत्तेण लक्खीकाऊण ससारवासे रमतेहिं पि न तारिस ससारववहार-न्तिोभव्व ज मणुसजीवण निस्सारमेव गमावि-ज्जेज्ज। ससारवासे वि ते अप्प विवेग जगावेउ, अज्झप्पिअ वित्ति च पोसेउमरिहति । अज्झप्पिइं

त्ती जह जह पूसइ, तह तह गिहत्थासम-पवित्तिविसया आसत्ती मदीभवइ, तह तह य अज्झप्प-जोगो अहिअ विकसेइ। इत्थ भावणा-विभूसिओ दिट्ठिसपन्नो सकारी अप्पा अगार-भूमिआए वि अज्झप्पिअ-पगइ साहेइ, जगस्स य आयरिसरूवो वि होइ।

जइ उच्च न चडिज्जइ, तहावि आयरिसो उ उच्चो भावणिज्जो। निम्मोह-दसा जइ न पाविज्जइ, तहवि सो महतो आयरिसो दिट्ठिसमुहो निधेओ। सो आयरिसो जइवि आयरणम्मि न ओअरेज्ज,तहवि तस्स चिंतण मणण बहुमावासय। तस्स दिव्वमग्गस्स, ताए ईसरीअविभूईए भावणाए रसिगीभव्व। इण पि हु सोहग्ग-इन्ध। तग्गोअर तत्तणाण खलु उच्चतम परमावासय तत्त-णाणमत्थि। तस्स अणुसीलण जेद्दह होहिइ, तेद्दह ल्हाहवह। अप्पा तेत्तिलो हलुओ हविहिइ। अप्पिअ-सज्झाओ जावमेत्त विकसिहिइ, तावमेत्त अप्पा वीरिअसपन्नो भविहिइ। परिणामे, अप्प-

वीरिअम्मि पवड्ढन्ते विरमते महाणुभावा मोहजाल्ला छुट्टिअ पभविस्सइ अप्प-साहणाए महतमुक्करिस साहेउ। अने अ साहण-विकासे पर कट्ठ समागए सपाविहिइ अणत-सासय परमप्प-मगल ।

अयं पायय-अज्झत्ततत्तालोओ मम सक्य-अज्झत्ततत्तालोअस्स [अध्यात्म तत्त्वालोकस्य] रूवंतरमत्थि। अवस्स खलु थेवा नूअण-सिलोगा, जेसिं सक्य रूव सवय-अज्झत्ततत्तालोए नत्थि, एत्थ कत्थइ कत्थइ अतराले निवेसिआ अत्थि। सुहिणो पढेज्ज, भावेज्ज इम गथ पत्थावणा-समेअ ति भावेमाणो विरमइ—

कत्तिअ-पुण्णमासी
वि स १९९५,
जामनयर।

नायविजओ।

ગ્રન્થકાર મુનિમહારાજ



ન્યાયવિશારદ- ન્યાયતીર્થ

શ્રી

FOREWORD.

Nyāyatirtha Nyāyavishārada Muni Shri Nyāyavijayaji Mahārāja who has sung this Adhyātmatattvāloka and who has written many other books is a pious Jain Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass but in its widest extent and in its true essence His religious views are very liberal and far from being sectarian and hence appeal to the hearts of people belonging to different sects He discards all the paraphernalia of Religion and interprets it as one that links together by an immortal chain the hearts of people at large He has resorted to this saintly life it seems as a consequence of some inward call of heart incapable of

being resisted The bool named Dinal randanam [The wailings of the helpless] is magni loquent of the surges and tumult of his heart and his exhortations to God penned by him in that valuable work are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recess of his heart

He has a very high capacity of delivering public lectures in a homely and convincing style Whenever he proceeds to the rostrum to deliver a lecture he is so highly inspired and transported with joy at having to deliver the sacred message of God that he forgets himself and his limbs keep time with the tunes of his heart This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience

His religious tolerance exposes his tran slucent heart and gathers round him many an admirer [both western and eastern] He freely mingles with the students as is evidenced by his advice to the students written in Sanskrit verses during his stay for four months

at Bombay and instills knowledge into their minds It is this affability of heart this dignified simplicity this magnanimity of mind this rich learning that makes others bow their heads before him in deep reverence

His mastery over the difficult Sanskrita and Prākrita languages is indeed laudable The Jaina monks deserve a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions This Prākrita composition is a work of great genius and highly bewitching the hearts of the Prākrita-knowing reader

He is an author of many books of which his वीर-विभूति, दीनाक्रन्दनम् and this अध्यात्म तत्त्वालोक, are of out standing merits and are valuable treasures In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature

This Adhyātmatattvāloka is composed in Prakrita in the present edition and also in Sanskrita in the previous editions He has

also undergone the trouble of gracing this work by translations into English and Gujrati and the readers are largely helped by these translations

Poetry is the soul of literature and the Muni Shri has marvellously got hold of this soul His verses are bedecked with simplicity coupled with dignity The smooth and unchecked flow of his poetry is really charming and fascinates the readers It is an echo of the ruminations of his heart Every verse slides forth into another in an unbroken link His heart flings a word and the word easily settles itself in a beautiful rhyme

In the foregoing Sanskrita Gujarati edition he has written an exhaustive preface in Gujrati The readers of this book will find a Prākrita translation of this preface in the present edition It is an intelligent summary of his philosophical ideas Man as he says is steeped in deep ignorance and hankers after material happiness He is so to say raising delusive turnips at his farm and does not realize the true form of happiness He is at his wit s end to find out where the real and

abiding happiness resides There is no peace without the purification of the soul and the latter can only be achieved by pious conduct Man has to keep at bay the implacable foes like Lust Pride Anger and Avarice He lays special stress on this pious conduct and by a logical chain of arguments hammers out the truth that A well behaved infidel far surpasses a man of faith divested of pious conduct Society stands unshaken on the rock of this eternal truth contained in Sadachara

The pinnacle of man s glory lies in the development of the soul the effulgent being with its all ambient rays The soul is an entity distinct from all the material world The Muni Shri has clearly brought to light the mingled though truly separate, existence of soul The senses perform their functions but their manipulation rests entirely with this supreme being in the body

With the realization of this soul man understands as he says the theory of Re birth He has lucidly expounded this theory He has also analysed life into its various aspects and

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With the realization of this soul man understands as he says the theory of Re birth He has lucidly expounded this theory He has also analysed life into its various aspects and

holds out an immaculate mirror to life He tries to render the impervious pervious by a smooth flow of arguments

He does not believe in the word accident and dives deep into its reason arriving at the conclusion that Every effect has a cause He advises all to go on doing good deeds because the accumulation of good deeds is sure to blaze forth at the proper time

He lively endorses the view that the non acceptance of soul re birth and the existence of God would plunge the world into the bottomless ocean of chaos In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressable sea of dismay and disappointment

Ultimately he finishes his preface by exhorting the readers to always look up to the sky i e they should pitch their ideals high The poem Andrea Del Sarto of the well known poet Browning compares favourably with this The painter in this poem says—

'Ah! but a man's reach should exceed his grasp or what's a heaven for?

To come to the text proper the Muni Shri has divided this composition into eight chapters and they are arranged like the rungs of a ladder to reach the goal of Absolution. The first chapter is devoted to आत्मजागृति or सयोहणा—the awakening of the soul. The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God etc. and is a step to the elevation of the self. In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to Yoga.

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices. He vehemently points out that man must preserve celibacy which is the soul of man's development. Without this a man will ever be rotting in the weltering pool of misery. The fourth chapter preaches कषायजय—

the conquering of all pas ion Man should ri e head and shoulders above these passions and should not be allured by their tempting waters These are his veritable foes and he has got to conquer them for obtainin, absolu tion The fifth chapter named ध्यान-सामग्री peaks of the restraining or curbing of the ficl le mind for the sal e of meditation The mind is difficult to be checked lil e the wind Still however by constant and proper practice this can be achieved Evenne s of mind and medi tation are interdependent In the sixth chapter on ध्यानसिद्धि he dilates on the various kinds of ध्यान Feelings play an important part in ध्यानसिद्धि, and one who has cultivated the feelings mentioned in the chapter attains to a high level The seventh chapter is devoted to योगश्रेणी He treats the difficult subject of योग comprehensively and points out th diffe rent modes of योग The highest progress of Yoga lead the soul to a point from where it never goes down The last chapter अन्तिम-शिक्षा

is replete with fervent appeals to men emanating from the pious and benevolent heart of this sage He sounds a warning to those who are slumbering in ignorance to rise and perceive the truth held out by Great men All are not gifted with equal powers yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul Universal Love indeed takes a man to the path of absolution This love not only benefits the man himself but also the whole world

To conclude this book is a compendium of the older teachings written with fresh energy and deep insight This work will therefore be a great treasure to the Prakrita literature and should be studied by all the Prakrita—students All honour to such poets philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refired by their experience and thus

replenish the general stock of Knowledge! All honour to these personalities that shed their blissful lustre over all that happen to fall in their orbit directly or indirectly!

Jamnagar
13th November
1938

M R TRIVEDI
B A ETC
High School Teacher

The author has undoubtedly realised that a religion is after all, a means to an end and the end is God the Truth the Absolute the Brahma the Final Cause the Jina or whatever name we assign to that final spiritual condition which we try to attain In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually

Tribhuvandas K Trivedi,
Dewan Bhavnagar State

Indeed I have had many opportunities of coming into close contact with this great soul and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness A few such eminent saints a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety, righteousness and virtue

B Bhattāchārya,
M A PH D
Director Oriental Institute **Baroda**

विजय-मतो।



सुनिच्छिओ रे! विसयाण चाओ
घज्जेहि तम्हा सयमेव तु ते।
त वज्जमाणा तुह आवयाए
चत्ता सयं ते पुण संपयाए ॥ १ ॥

अमू वीरो णूण महसमर-खित्त जयइ जो
अमू वीरो धीरव-यद-महोय वहइ जो।
स वीरो वीराण परमिह समत्ते वि भुवणे
निअऽवखग्गाम जो जयइ परमप्पाण-बलओ ॥२॥

जिणेहिमं तु जइ नो कसाए
जिणेहिसे तहि तुम खरहि।
कसाय-जेउस्स तवोन्नयत्त
कसाय-वस्सस्स य दुग्गयत्त ॥३॥

नायविजओ।

सुद्धि—पत्त ।



असुद्द	सुद्द	पिड्ठ	सिन्गेग—पायका
ङरण	व्रण	६	१२–३
चि	पि	२४	४७–२
,,	,,	२६	‘०–३
पन्ते	नपन्ते	२६	‘१–४
हि	पह	३८	७८–४
सच्छ	उच्चच्छ	५०	९८–३
चि	पि	‘४	१० –१
द्द	सुद्द	५८	१०८–१
ई	हिं	११०	५१–४
ह्ण	प्रह्राण	सद्द—रोमे— पिड्ठ १‘	पती १२

किंचि सूअणं ।

पारंभे एत्थ 'मयो,' 'हिअये' आइ-पओगेसु ए-ओ सरा 'य'-आवरिआ आगया, किंतु अवण्ण-भिन्न-सरा 'य'-अणावरिआ-नगा एव सोहेज्ज।

ए-ओ सराण पच्छा 'अ'-लोयस्सवसधी पुव्व-पायय-गयेसु वि उवलब्भइ, तयणुसारेण एत्थावि आइम पयरणदुगे केसुइ पओगेसु दीसइ, परंतु तम्संधि-अकरणमेव सुंदर ।

पढमेसु वेसु पयरणेसु एत्थ येव-पओगेसु सर-पच्छा 'च'-पओगो आगओ; किंतु सर-पच्छा जहोचिअं 'अ'-पओगो अहव 'य'-पओगो सोहेज्ज, 'च'-पओगो उ अणुस्सार-पच्छा सुंदरो ।

ससोहणिज्जं जं किंचि एत्थ पावेज्ज कोविआ ।
अवस्सं मे निवेएज्ज, इअ पत्थेमि सजलि ॥

नायविजओ ।

1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar *imperceptible to senses* and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail eloquence proves harmful and physical sciences come to naught if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge devotion austerity and religious rites is the illumination of the soul by the removal of all the internal impurities with the help of *deep concentration of mind*

4

Meditation silence penances and sacred ceremonies if not practised with a view to self—realization will not be productive of good result Those efforts are commendable that are directed towards [the attainment of] the goal

१

अन्तप्पवेऊसमणप्पजुग्गम्म
पिद्या पणेहम्म चित्त हणीअ ।
अणाइकम्मप्पचयप्पय जे
तिहा पनद अहय परप्पा ॥

२

हय हहा सत्यविसारयस्स
अणत्थदऊ य गिरापउत्त ।
विण्णाणवइत्तमवत्थय च
नासाइओऽज्झत्तद्भुहारसो चे ॥

३

नाणस्स मत्तीअ क्रिया-तयाण
पयोअण घट्टइ पक्कमेअ ।
मणस्समाहीअ असेसदोस-
विसोहणा अप्पगुणप्पगासो ॥

४

झाण च मोण च तवो क्रिया चे
नज्झत्तमग्गाहिमुहीहवेज्जा ।
न हाअ कल्लाणनिबधण ता
जुत्ता हि एयसाहिमुही पउत्ती ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment which is like an island in ocean a fruitbearing tree in a desert a lamp during night or a hearth in winter

6

The resplendent spiritual grandeur is the vanquisher of the old age annihilator of death consumer of all diseases conflagration to the seed of the tree of birth and death and the instrument of limitless knowledge

7

Before the neverfailing shafts of Cupid even austerities are rendered vulnerable but surely they prove blunt—take no effect on mind armoured with spiritual light

8

With the pouring down of the shower of Adhyātma [spiritual light] the seed of Yoga takes root in the barren mind sprouts of merit shoot forth in abundance and every where quietude reigns

५

दीव समुद्दम्मि तह मरुम्मि
दीव निसाए अगणि हिम य ।
घोरे कराले रुहए दुराय
अज्झप्पतत्ता बहुभागधेओ ॥

६

जरा जराए मरणस्स मिच्चू
रायसगाही अहिलामयाण ।
जम्मद्दुमीअग्गि-अणंतविज्जा-
निआणमज्झप्पमहाविभूई ॥

७

ते धामहस्साविं सया पयडा
छिद्दाउलो होइ तवो वि जेहिं ।
अज्झप्पवम्मारिहिए उ चित्ते
सुनिच्छिअं कोण्डदसं धयंति ॥

८

वासम्मि अज्झत्तिअपाउसस्स
भणंतयलं पूसइ जाग बीअं ।
पुण्णंकुरा निब्भरमुल्लसंति
सव्वत्थ सती उवसमए च ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment, which is like an island in ocean a fruitbearing tree in a desert a lamp during night or a hearth in winter

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९

अज्झप्प-सुज्जे पसरततेए
मणप्पुराए परिभासमाणे ।
कत्तो तमो सूमइ भोग-पक्को
सिग्घ पलायति कसाय-चोरा ॥

१०

आणदपुण्ण च छुह समाहिं
अज्झप्प-चन्दे पसरावमाणे ।
न जस्स चित्तम्मि छिहाऽऽविआसि
पसू निरुवण स मोहजम्मा ॥

११

ओऽज्झप्पसत्थ घडए सुतिण्द
भव भय तस्स कुदो तिलोए' ।
स अप्पततो विहरइ निच्च
अणुत्तर सति-सुह रमन्तो ॥

१२

काउण पावाणि विभीसणाणि
जेऽणतदुक्खातिदिणो हवीअ ।
अ तारिसाणुद्धरण वि कासी
अणिज्जपऽऽज्झप्परसायण किं ? ॥

9

When spiritual light shines resplendent in the city of mind how can there be any room for the darkness of ignorance? The mire of desires dries up and the thieves of moral uncleanliness flee away

10

The person with no yearning after the spiritual moonlight productive of nectarlike blissful concentration lives to no purpose like a beast though endowed with the form of man

11

Fearless treads in the three worlds the man who wields the very sharp weapon of Spiritual Light He self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual Knowledge which emancipated even those wretched beings who by the perpetration of monstrous *sins brought on themselves* endless miseries

१३

सुमण्णचित्तस्स निअस्सरूव
तउत्थनिव्वित्तिस्स भवण्णवे ।
अज्झप्परायसरसुप्पसाय
सिद्धीसु लद्धीसु य ऊणया का ? ॥

१४

कमारिअ सव्वजगप्पवंच
णया वहुत्त समय पत्तो ।
तिरक्कयो वा थणिअ थुओ वा
न रुसए णो अवअच्छए वा ॥

१५

अप्पा च कम्मो च परो भवोऽत्थि
मुक्खो च तस्सिद्धिकरो पहोऽत्थि ।
इच्चेयमतक्करणे विधेआ
सम्म पईई सुविचारणाहिं ॥

१६

छउमत्थधीण न परोक्खभावा
पच्चक्खधीगोअरय उयन्ति ।
अइंदियण्णाणकयोवदेसा
संता जहत्थ पडिपत्ति विंतु ॥

13

With the propitiation of the supreme Lord अध्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation [our] mind should be firm in the conviction of soul actions [Karmas], next world and Salvation and means leading to its attainment

16

Super sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge

१७

सुद्धप्पतत्तं अहिलक्खिऊण
अमूढदिट्ठीअ परिक्खए जं ।
विवेगेहिं अज्झप्पपुढीरिअं तं
चिय पवुद्धाइ दसाअ पअं ॥

१८

कल्लाणभूअं किमवीह थोत्तुं
थोसट्ठउत्थारमणीभयामि ।
अरच्छहऽज्झप्पनगाहिरोह
निबोहहेण हिअयण मित्ता[1] ॥

१९

पुण्णप्पहावा गरुआ विसिट्ठो
लब्भए माणुसजम्मजोगो ।
सयासया तं सहलीकुणंति
सण्णाणओ साहिअ अप्पवित्तं ॥

२०

देहा अणंता गहिआ इमेण
जीवेण मोहावरणाऽऽविएण ।
मोहस्स सत्ते खलु देहजोगो
देहे च नट्ठे पुण पव दुक्खा ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul It is the very characteristic of the enlightened state

18

Here I am eager to say something auspicious Listen O dear friends! with an attentive heart if you desire to reach the highest summit of Adhyātma

19

The excellent human birth the best of all lives is the result of the great power of meritorius deeds The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge

20

The phenomenal soul being overpowered by ignorance took innumerable births infatuation leads to the attainment of bodies from which proceed miseries

२१

सरीरिणो जम्म-जरा-मईण
दुहाणि सत्थाणुभवा वयंति ।
रोगाइआणि पुणो बहूणि
भवम्बुरासिम्मि भयंकरम्मि ॥

२२

तम्हा पुणोजम्मनिरुम्भणट्ठं
मोहं हणेउ सुजणा जयंति ।
मोहा हि संसार-महालयस्स
खम्भो समत्तासुहरुक्खबीअं ॥

२३

सव्वे वि दोसा पभवंति मोहा
मोहस्स नासे नहि तप्पयारो ।
इच्चेयमज्झप्पगिरारहस्सं
मणंसिणो-न्तक्करणे णिमेंति ॥

२४

भमी अणंतो भवचक्कवाले
भुञ्जीअ भोगा बहुसो बहुत्ता ।
तहावि तित्तिं अगओ इयाणिं
मणुस्सभोगेसु गवेसए तं ॥

21

It is evident from scriptures and experience that the birth old age and death of a living being are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

22

Consequently to avoid the recurrence of birth the wise try to destroy illusory attachment, because it [only] is the root of all sufferings and the main prop of the gigantic world building

23

Delusion is the source of all vices the former being destroyed, the latter cease to develop so the wise [always] bear in their minds this—the secret of Spiritual Knowledge

24

The phenomenal soul wandering in the world revolution has enjoyed many times various kinds of worldly pleasures still he not being satisfied is now feverishly hankering after human enjoyments

२५

पाणेण रित्तीकरणे वि पाहो-
रासिस्स तिण्णो तरिसो न जस्स ।
तणग्गभागत्थिअआउबिंदु-
पाणेण किं तस्स हविज्ज तित्ती ॥

२६

पारं सयंभूरमणम्बुहिस्स
ओयसिणो पाविउमीसरा वि ।
अपारतिण्हामगरागरस्स
उल्लंघणे णाहल्म पहुति ॥

२७

अखंडभूमण्डलसारतंत
न दुल्लहं दुल्लहमअमेव ।
तण्हानिरासोवगयावगास
संतोसणाम रयणं अणग्घं ॥

२८

न तं सुहं अत्थि धराधराण
न या सुराण न पुरन्दराण ।
जंसि सुहं तुट्ठमणा पहूय
महाणुभावा समयं जवंति ॥

25

When his thirst has not been quenched even though he has drunk and exhausted the whole ocean can he ever be satisfied with a drop of water standing on the top of a blade of grass ?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable but the only thing difficult of attainment is the jewel like and invaluable contentment which find scope only after the cessation of all desires

28

The happiness having contentment for its origin in which the wise pass their time is beyond the reach of even kings, gods and Indras

३३

सव्वो जणो सत्थणुमग्गचित्तो
सत्था च सम्बन्धविही समग्गा ।
पेम्मण्ईयस्स स एव तेल्ल
सत्थे समत्ते अइ' को णु कस्स' ॥

३४

जरसत्थि वित्त पउरं तईआ
माउक्कओ होंति जणा समग्गा ।
दालिद्दजोगे पुण भायरा वि
परमुहा होज्ज सही पिया वि ॥

३५

पिआ य माआ य सहोअराई
सव्वं हु कम्मप्फुरणप्पहूअं ।
अवत्थवस्स अयि सगचवक
अजाणगो अप्पणय मुणेइ ॥

३६

न वत्थुओ कासइ को वि अत्थि
विहेय मोहा यहए जणोऽय ।
अज्झप्पदिट्ठीअ विचिंतणम्मि
भासेज्ज निस्सारमिण समग्गा ॥

33

Self—interest governs all minds all fri endly relations are due to it It alone feeds love as oil the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him

35

The relation of father mother brother sister and friend arises from the working of Karma but the ignorant attribute such relati onships though unreal to soul

36

In the whole phenomenal world nobody is really related with another In vain does this world trouble itself painfully out of illu sory attachment If one judges from the standpoint of spiritual wisdom one would be

३७

महालयाऽऽरामसुलोअणाइ
ज चक्खुदिट्ठीअ विलुब्भमाण- ।
मोहा समोप्पेइ तमेव वत्थु
वरग्गलच्छि पुण अतरप्पा ॥

३८

मरीइय पाणिअमिच्छिऊण
मयो जहा धावइ तिव्वतिण्हो ।
भोगा सुहत्तेण तहा मुणेउ
धावन्ति मोहेण तहिं मणूसा ॥

३९

कत्थूरिआसोरहलुद्धचओ
मिगो जहा धावइ तन्निमित्त ।
जाणाइ णो तं पुण सोऽत्थ
पाणी तहा सोक्खकए सुहप्पा ॥

४०

पुव्वण्ह-मज्झण्ह-परण्ह-सञ्झा-
नवेसु सदीसइ अत्थ-सत्थे ।
होन्त विचित्त इह वेसरिस्स
कहिं धव विस्ससिमो पयत्थे ? ॥

37

Palatial buildings gardens [pleasure grounds] beautiful—eyed ladies etc if viewed from the phenomenal standpoint fetter the mind but the same things viewed from the spiritual standpoint bring on the glory of disattachment

38

As a very thirsty deer runs after mirage deluded by the illusion of water so this crea ture taking worldly pleasures to be real happi ness strives for them

39

Just as a deer being strongly attracted by the fragrance of musk wanders here and there for its acquisition and dose not know it to be in its own navel in the same way a stupid person makes ineffectual exertions for happiness but does not know that his inner self is full of bliss

40

In the morning at noon in the after—noon in the evening and at night all objects of the world undergo changes What then sho uld be the object of our trust ?

४१

ओवाहिओ एस समो वि सगो
भवे वसंताण तणूधराण ।
सभावसिद्ध परमत्थरूव
चिहुय-सरूवमुवियखमे वि ? ॥

४२

कस्सत्थि नारी तणया य कस्स
कस्सत्थि मित्ता पिअरा य कस्स ? ।
गन्तव्वमेक्कस्स परत्थ इत्तो,
सद्धिं परं होज्जइ पुण्ण-पाव ॥

४३

समुद्दमज्झे गिरिणो गुहाए
पायालदेसे तिअसालये वा ।
कहिं वि गच्छेज्ज न मच्चुणो तु
हवज्ज मुत्तो तिजयप्पहूओ ॥

४४

स-सोय-उत्थारिम-विस्सवीर-
वन्दारया जे निवई निसीढा ।
सासीअ भूमण्डलमेगछत्त
अन्त गया ते अवि रित्तहत्था ॥

41

The whole [phenomenal] relationship is superimposed on all human beings Why do you then disregard the real and natural relationship based upon the Knowledge of Soul?

42

Whose is the wife whose is the son whose is the friend and whose are the parents? Oh man! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean or to the caverns in mountains or to the nether worlds or to the abode of gods he will not remain concealed from the god of death the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४५

घोसु जसो आण धसुन्धराय
गाही निसाजल्लहमोहसुम्भो ।
महाभुआ त वि ह्या जमण
घायाय धम्म सहसा पलुत्ता ॥

४६

महाएयोऽय च सिरीनिहीमा
इण पिया वस परिच्छयो य ।
आऊण पथ हरिसेइ लोओ
न किंचि अच्छीण निमिल्लणे तु ॥

४७

मुदाहणे आउस-अतकाल
मोत्तु विढत्त वि महाढुदहिं ।
अत्थ तहा देह-निवेयणाइ
धम्मो च होही गमणे सहायो ॥

४८

इमण देहण कुणेहिसे ज
पुण्ण तमत्रत्थ भव सहायो- ।
गमिस्समाणस्स हवेहिए त
कुडुम्बओ नगनमो वि किंतु ॥

45

Even the paramount kings whose glory bright like the rays of the moon was sung everywhere on this earth were struck by the god of death and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace the treasure the beauties and the retinue but once the eyes are closed they are no more

47

At the horrible time of death when having forsaken the wealth acquired with great troubles and the body and the houses etc one departs धर्म [meritorious deeds] alone if performed will be helpful to him

48

Whatever good deeds you will perform here will alone accompany you to the next world but none of your belongings will be of avail to you when departing [to the next world]

४९

असारपंच सयल असार
नाऊण थाऊण मण थिर च ।
चिंतेहि अन्तक्करणम्मि सण्ह
कल्लाणसत्ताहणमत्थि कत्थ ? ॥

५०

को होइ जीवस्स सरणभूओ
दुहिस्स थाउल्लदसम्मि लोए ? ।
धम्म सरण वि पवज्जए णो
दुक्खोसढ तस्स जयम्मि नत्थि ॥

५१

ससारदावग्गिडहिज्जमाणो
सयं ज धम्मोपवण जिओ चे ।
न तस्स दुक्खाणुभयावयासो
तमो तवन्त तरणिम्मि कत्तो ? ॥

५२

माइव्व पूसेइ, पिइव्व पाइ,
माइव्व पीणेइ, सिणिज्झए च- ।
मित्तव्व धम्मोऽणुगमिज्जमाणो
न सपय तत्थ निरायरस्स ॥

49

Ponder deeply upon the matter—in what does the spiritual good lie knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries If Dharma the sole refuge be not resorted to nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries when the embodied soul scorched by the conflagration of the worldly existence resorts to the pleasure garden of धर्म [meritorious deeds] Of what significance is darkness when the sun shines ?

52

Religious duty, if discharged properly rears the embodied soul like a mother, protects him like a father loves him like a brother and consoles him like a friend consequently it does not deserve to be disregarded

५३

सामिद्धि-पासिद्धि-सुरोह-रम्म
जम्म उवस्थाणुहवेसि सम्म ।
जस्साणुभावेण तमेव धम्म
उविक्खसे चे न इण सुधम्म ॥

५४

आहति धम्मस्स फल तु लोआ
साहति णो त पुण आयरण[1] ।
महति पावस्स फल न जाउ
पहति तस्सायरणे तु सत्ति[1] ॥

५५

फलाणि अप्पस्स सिद्धिज्जिरे चे
सरसरण तस्स विधअमेव ।
एव च कज्ज सुहसगमत्थ
न धम्मरक्ख कुणिर मुरक्खा ॥

५६

सुहस्स मूल किर अत्थि धम्मो
छिन्ने च मूले फलसम्मगो पो[1] ।
आरुढसाहाविपिकि तण त
मोत्तूण धम्म सुहमेसण ज ॥

53

It is not proper if you disregard Dharma which has bestowed upon you birth b autified by wealth fame and good knowledge or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin but they are ever intent upon committing it !

55

If mangoes are desired the mango tree must be reared In the same way if happiness is to be attained it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off you cannot reap the fruits To be engrossed in pleasures without caring for Dharma is in itself equivalent to lop off the branch on which you are sitting

५७

पोम्मदिव पिउज्जुयवला, अपिक्क-
कुम्भस्य देहो, सिमिणव्व सड्डा ।
मच्चू पुणो सनिहिओ पिसल्लो
मुयज्ज ता धम्मनिहित्तचित्तो ॥

५८

पोस तहाऽलंकरण घउस्स
काउ सया कम्मघमे विलास ।
परत्तु नाऽऽओ सि इहं तयट्टे
काय घमाराह असोअमल्लो ॥

५९

भुत्ताणि भुज्जाणि सुरोअगाणि
पीआणि पआणि रस-मुआणि ।
याहिं सरीर जइआ खिनइ
ताह णु पेरिच्छविरुघयाइ ॥

६०

रसायण सेवउ सव्वया वि
भुञ्जेउ वा पोट्ठिअमोअणाइ ।
तहावि नरमेज्ज न देह-कुम्भ
भग्गारमेसीमरणस्सहावो ॥

57

Wealth is fickle like lightning body is ephemeral like an unbaked earthen pot associ ations are momentary like a dream and the ghost of death is at hand therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal com pounds serving as elixir vitæ and tonics yet the physical [jarlike] frame can never be made to acquire immunity *from destruction*

६१

रोगेहि देह खसिअ भविस्स
मत्तो जणो अन्तरियेसु तेसु ।
ते पायडीहोंति जया पहित्ता
दीणाणणो पासइ दुक्खमय ॥

६२

पम्मुक्कमोहीमविऊण देहे
मणस्सुकिल्लीकरणे जयज्जा ।
न देहसोह पुरिसत्थसिद्धी
चित्ते तु सुद्धे पुरिसत्थसिद्धी ॥

६३

अन्नत्य मोक्खाउ न यत्यव स
देह च तस्साहणमत्थि यच्च ।
अमु मुमुक्खुस्स सिवोयओगिं ।
अमु बुभुक्खुस्स मओवआगिं ॥

६४

इमा सरीरा पिहडा मलाण
सार असारा अहिलक्खसे चे ।
परोवयारा कुण सोउयार
मणस्स मोत्तु किचिण अथत्य ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside one remains blind with lustful passions When once they become manifest the wretched person of dejected look sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind and not that of the body

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष) And physical body is the external instrument of it [Moksha] To a person desirous of Emancipation, this body is helpful to Moksha while to a person desirous of worldly pleasures it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something subst antial from this unsubstantial body the receptacle of impurities achieve self-benefit through benevolence to others abandoning the narrowness of mind

६१

रोगहिं देह खसिअ भयिस्स
मत्तो जणो अन्तरियेसु तेसु ।
ते पावडीहोंति जया घहित्ता
दीणाणणो गासइ दुक्खमेव ॥

६२

पम्मुक्कमोहोभविऊण देहे
मणस्सुकिल्लीकरणे अयत्ता ।
न देहसोद्द पुरिसत्थसिद्धी
चित्ते तु सुद्धे पुरिसत्थसिद्धी ॥

६३

अन्नत्थ मोक्खाउ न पत्थव स
देह च तस्साहणमत्थि पज्झ ।
अमु मुमुक्खुस्स सिवोवओगि ।
अमु भुमुक्खुस्स मणोवआगि ॥

६४

इमा सरीरा पिहुडा मलाण
सार असारा अहिल्लसे चे ।
परोवयारा कुण सोवयार
मणस्स मोक्खु निविण अयत्थ ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside one remains blind with lustful passions When once they become manifest the wretched person of dejected look sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind and not that of the body

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There is no real happiness in any other place except in the final Emancipation (मोक्ष) And physical body is the external instrument of it [Moksha] To a person desirous of Emancipation this body is helpful to Moksha while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something subst antial from this unsubstantial body the receptacle of impurities achieve self-benefit through benevolence to others abandoning the narrowness of mind

६५

जेणेव देहेण विवेगहीणा
संसारबीअस्स कुणन्ति पोसं ।
तेणेव देहेण विवेगवन्ता
संसारबीअस्स कुणंति सोसं ॥

६६

मिट्ठन्नभोगं समम्मायरंति
दुवे जणा एगतरो तु तत्थ ।
बंधेइ कम्मा विउडेइ अन्नो
मोहे विवेगे य विअम्भमाणे ॥

६७

धावन्तओ जीववहो न जाओ
पासन्तओ चे पुण जाअवन्तो ।
तहावि हिंसापरमाहम्मि
मूढा निमज्जे न धिओवओगे ॥

६८

सत्तुसए सामयमत्तओ वि
णाणी, अणाणी ण धणण्णवा वि ।
न छत्तियण्णाइगणे वि मुत्ती
मोहिस्स, णाणिस्स गिहे वि मुत्ती ॥

६९

असुद्धमन्तक्करण भवत्थ
विसुद्धमन्तक्करण सिवत्थ ।
निव्वायण माणसकम्मसाण
सव्वप्पहाण पुरिसत्थसिद्ध ॥

७०

राग च देस च परत्थ किच्चा
मुहा मणुस्सो गमए सजम्म ।
सुह च सन्ती परमत्थओ उ
चित्त भयन्तस्स सम भवन्ति ॥

७१

परोन्नईए कह तु जलेसि?
परक्खईए हरिसेसि कम्हा? ।
फासंति नन्न तुय दुव्विगप्पा
तुमेव बंधंति उ पाव-पासा ॥

७२

कीरइ ज परत्थ
तस्स सुय समइ ।
करिज्जमाणा
भज सयस्स ॥

६९

असुद्धमन्तकरण भवत्थ
विसुद्धमन्तकरण सिवत्थ ।
निव्वायण माणसरम्मसाण
सव्वप्पहाण पुरिसत्थखित्त ॥

७०

राग च देस च परत्थ किच्चा
मुहा मणुस्सो गमए सजम्म ।
सुह च सन्ती परमत्थओ उ
चित्त भय तस्स सम भवन्ति ॥

७१

परोवईए कह तु जलेसि?
परक्खईए हरिसेसि कम्हा? ।
पासति नम तुव दुव्यिगप्पा
तुमव बधत्ति उ पाव-पासा ॥

७२

दुच्चिन्तण कीरइ ज परत्थ
पडिच्छुणी तस्स सुय समइ ।
आयायओऽनत्थ करिज्जमाणा
पच्चाहई हन्दि[1] मन सुवस्स ॥

६९

अत्तुद्धमन्तकरण भवत्थ
विसुद्धमन्तकरण सिवत्थ ।
निव्वायण माणसम्मसाण
सव्वप्पहाण पुरिसत्थखित्त ॥

७०

राग च देस च परत्थ किच्चा
मुहा मणुस्सो गमए सजम्म ।
सुह च सती परमत्थओ उ
वित्त भयन्तस्स सम भवन्ति ॥

७१

परोक्खईए यह तु जलेसि ?
परक्खईए हरिमेसि कम्हा ? ।
पासति नम्र तुव दुव्विगप्पा
तुमव पधति उ पाव-पासा ॥

७२

दुच्चिन्तण कीरइ ज परत्थ
पडिन्झुणी तस्स सुव समइ ।
आवायओऽयत्थ परिब्भमाणा

69

Mind if impure revolves in Samsāra and unsullied leads to spiritual bliss In reality the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred agai t others *Really speaking happiness and* peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others ? Why do you rejoice at their fall ? Your evil thoughts do not affect any one else but on the contrary they entrap just you in the meshes of Karma.

72

Evil thoughts cherished against others

६९

असुद्धमन्तक्करण भवत्थ
विसुद्धमन्तक्करण सियत्थ ।
निग्घायण माणसकम्मसाण
सव्वप्पहाण पुरिसत्थखित्त ॥

७०

राग च दस च परत्थ किच्चा
मुहा मणुस्सो गमए सजम्म ।
सुह च सन्ती परमत्थओ उ
चित्त भयन्तस्स सम भवन्ति ॥

७१

परोक्खइए वह तु जलेसि ?
परक्खईए हरिमेसि कम्हा ? ।
पासति नत्र तुव दुव्विगप्पा
तुमेव वधति उ पाव-पासा ॥

७२

दुच्चिन्तण कीरइ ज परत्थ
पडिज्झुणी तस्स तुव समइ ।
आघायओऽन्नत्थ करिज्जमाणा
पच्चाहईई हन्दि ' भत्र तुयस्स ॥

69

Mind if impure, revolves in Samsāra and unsullied, leads to spiritual bliss In reality the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking happiness and peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others? Why do you rejoice at their fall? Your evil thoughts do not affect any one else but on the contrary they entrap just you in the meshes of Karma

72

Evil thoughts cherished against others

७३

परोदयं च तुह दुप्पयत्ता
सिआ खई को तुम तत्थ लाहो ।
ईसं कुणन्तो विहलं परत्थ
हाणिं सुअस्सेय कहं करसि ? ॥

७४

विकासरं वट्टइ जस्स पुण्णं
पवड्ढमाणोदयभागधेअं—।
तमज्झहाकाउमलं न को वि
भवं कि मुज्ज पडि धूलिखेवा ? ॥

७५

परोवयारो खलु धम्मकम्मं
परावयारो अ अणज्जकज्जं ।
चत्तण धम्मं चरणं च पावे
विससि पाणं अमयं विहाय ॥

७६

जा उन्नई चावनई च अत्थि
पुण्णस्स पावस्स च जम्मिअं तं ।
पुण्णे समत्ते विहवो अवइ
ता नरसर को णु सुहम्मि मोहो ! ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others? Worthlessly cherishing jealousy towards others indeed you do harm to your own self

74

When one s merits fructify in full force there is none who can reverse the tide of his increasing prosperity What is to be done by throwing dust towards the sun?

75

Beneficence towards others is indeed the meritorious or religious duty [Dharma] while to do ill to others, is a sinful act To commit sin having abandoned Dharma is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit When the stock of merit is exhausted, the star of prosperity sets Then why are you fascinated by momentary happiness?

७७

विचित्तमसज्झमवेक्खिऊण
किं मुज्झसे, खुप्पसि मोहए किं ? ।
कम्मस्स एसो निहिलो विवागो
पुण्णोदयो पावइ लोद्धअ च ॥

७८

इन्दा सुरा चक्कधरा नरिन्दा
ओयसिणो वा सुसिरी सुरूवा ।
सव्वे सकम्मप्पभवा भवन्ति
सन्ताण को कम्मफलम्मि मोहो ' ॥

७९

सया विलोवउ निजं चरित्तं-
इमइ ज उक्करिस य एइ ।
दव्वस्स निच्छाअइ हाणि-वुड्ढी
न मोहओ निअए सचित्त ॥

८०

सिहसि दूरीकरिउ दुह च
चरित्तदोसा समवाकरहि ।
महसि सुक्ख सयय असुक्ख
सया सयाचारपरो हवहि ॥

77

Why are you wonder struck and stupefied at seeing the varied prosperity in this world? It is all the result of Karmas and rise of merit degrades one who is attached to worldly pleasures

78

Indras gods, kings, paramount rulers and those possessing prowess prosperity and beauty–all are made up by their own Karma. Then why should a wise man blindly attach himself to the fruits of Karma

79

One should always introspect oneself whether one is [morally] elevated or degraded The greedy persons interested in acquisition and loss of wealth do not examine their character

80

If you want to ward off misery remove impurities of character If you wish to be endowed with excellent happiness, keep your conduct always good

८१

णिहोडिउ तुणगइ गुणाण
अभासहेउ च पडसुआए- ।
नियतण नूण निअस्स जुत्त
जहण्णसत्ति सहिप्पसगस्स ॥

८२

करसि दिट्ठिं न गुणे परस्स
घत्तु तु दोसा सइ अत्थि सज्जो' ।
जुत्त पुरीसे पिव सूअरस्स
दोसे परक्क न तुम रमउ ॥

८३

सव्वो जणो दूसणसजुओऽत्थि
निद्दूसणो णाम स वीअरायो ।
न किं गुणो पच्छसि तु अहत्ता
निअक्कमाणष्ठ डहिज्जमाण' ॥

८४

किं मोरउल्ला गुणसेऽश्वचिन्त ?
किणो उवट्ठासि विघऽश्वकम्म ? ।
किं धूमपुञ्ज जयमे अ घत्तु
निकप्पजाल पसरावमाणो ? ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination in order to dispel bad habits and to practise virtues

82

Without appreciating the virtues of others, you are always ready to find fault with them You take delight in the faults of others just as a hog does in filth but such a course of life is quite unbecoming

83

Oh, man! every human being is full of faults, only the Passionless One is faultless Do not be blind to what is burning under your own feet

84

Why do you fruitlessly trouble yourself with the thoughts of others? Why do you uselessly interfere with matters which do not concern you? You try [as it were] to accumulate volumes of smoke as you indulge in odd thoughts!

८५

सुपखस्स दुक्खस्स न को वि दाया
जीवो सय सारवए पणे ण ।
सतण्ण दुच्चरिअस्स दरा
हकारिऊण सयमव दुक्ख ॥

८६

साय असाय च सरीरिघट्टे
स्सग जहाक्ममविवागजोग ।
मच्चेज णो उक्करिसे सुहस्स
न उव्विवज्जा च दुहागमम्मि ॥

८७

निसाविराम दिजहो समइ
दिणावसाणे च उवइ राई ।
तहेव विरसे सुहदुक्खचक्क
नाउ अधीरीभवण न कुज्जा ॥

८८

उदेइ रगोऽत्थमुवइ रगो
सहस्सरस्सी धिइओ जहेस ।
तहा महन्ता वि समत्तजुत्ता
उवागमे आवय-सपयाण ॥

85

None is the giver to an embodied soul of happiness and misery It itself generates them In reality, it itself invites misery thro ugh its immoral conduct and then becomes afflicted

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas So one should not be infatuated with pride at the attainment of prosperity nor should his mind be agitated at the approach of calamity

87

When the night ceases the day breaks and when the day closes the night falls in the same way a wise man knowing [the revoluti onary turns of] the wheel of happiness and misery in this world should never lose his mental balance

88

The sun is red when it rises and also when it sets similarly the great men are and *remain the same in glorious* prosperity and overwhelming calamity

८९

अहुज्झल हाइयमम्मितावे
सिआ महतो तह आघयाए ।
दुस्सपणसगो खलु सत्त-दम-
परिक्खणाए पसवट्टिअव्व ॥

९०

पत्ता विपत्ती नियमण भोम्मा
धारिज्जए णेघ दुह्नाणआ सा ।
करेज्ज से ससहण समण
चयोऽग्गहा कम्मिअसकल्लाण ॥

९१

अप्पाणरूवण तणु विअता
विअति न-न खलु को अह हि ।
पअस्स णो सस्सरण जगस्स
ध्रुव समो कुज्जइ करिस्सोऽय' ॥

९२

महतमायसमुवअयता
सउवसस्खासरणे जयति ।
लेद्धे सउधम्मि न किंचि पप्प
न सिज्झएऽनप्पमुहस्स मेअ ॥

९३

इमो जणो माइमुहो सिसुत्ते
तारुण्णकाले तरुणीमुहो च ।
जरागमे पुत्तमुहो हवइ,
न मोहदुक्खोऽप्पमुहो तु होइ ॥

९४

पुव्वं पुरीसम्मि किडिव्व होज्जा
तओ पुणो धम्महगड्डहो ऊ ।
जरागवो अक्कमणे जराए
सिआ मणूसो न पुणो मणूसो ॥

९५

समाविउं अप्पणयं विकासं
लिच्छंति देवाणि वि माणुसत्तं ।
तमेव किं तं मइलीकरसि ?
संसारपायासुअ[1] सोयसे किं ? ॥

९६

सयंदिअं साहिउमूसुओ सि
परं सहाऽऽगच्छिहइ णेव किंचि ।
तुमऽत्थि च किंचण बुद्धितत्त
चिंतेहि ता सासयमंगलस्स ॥

89

As gold attains purity in fire so also e high-souled one in calamity Truly the me of calamity is a touch-stone for the lden character

90

The adversity that befalls one has surely be undergone It cannot be warded off by ny kind of evil reflections So one should suffer with patience Otherwise there would be creased the ties of karmas [It does not denote ot to remedy, proper correctives essentially eserve to be taken]

91

Those [with the idea of super imposition f their self] who identify their bodies with ouls do not realize their true nature-they do ot know who I am This world has forgotten ts own self Oh of what sort this bewildering delusion of one s own self is !!

92

Those who have firmly fixed their highest deal strive for self-realization Self-realiza tion leaves nothing to be attained Real welfare cannot be achieved by one who is not directed to the soul (आत्ममुख) i e who does not work

९३

इमो जणो मारमुहो [
तारुण्णराए [-?]
जराणम पुत्तमुहो हवइ,
न मोहलुआ- ॥

९४

पुव्व पुरीसम्मि किडिव्व
तओ पुणो य
जरगवो अक्कमणे जराए
सिआ मणूसो न ?

९५

सयाविउ अण्णय विरास
लिच्छति देयाणि [
तमय किं तं मइलीकरसि ?
ससारपारासुअ' स,

९६

सयहिअ साहिउमूसुओ सि
पर सहाऽऽगच्छिह ?
तुमऽत्थि चे विचण बुद्धितत्त
चिंतेहि ता सासयं

97

Has old age lost its sting? Is death gone from this world? Are diseases impotent? Is youth everlasting? Will prosperity be permanent? Why do you then remain in illusory sleep?

98

So long as mind is active so long as senses can work and so long as the body is sound try to realize the ideal of life In old age you will not be able to do anything

99

When Karma is ripe for painful consequences even a king becomes a pauper with belly emaciated with hunger even the strong decays with diseases and even the exalted is reduced to degradation

100

The whole phenomenal world is a drama acted by Karma It will vanish in a moment like a cloud in the autumn So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial

९७

जुण्णा जरा किं मरणं भयं किं
गया हया किं जुयया सया किं ? ।
किं सयया निबल-ऊसगा या
जं मोहणासुत्तमणो सया सि ? ॥

९८

मणोबलं इंदियपाडवं च
सत्थं सरीरस्स च विज्जए जा ।
उत्तच्छ धाउ पुरिसत्थसिद्धिं
बुड्ढत्तणे किंचण ते न होही ॥

९९

निंबो वि रको खुदछीणकुच्छी
थली वि दोब्भाऽऽमयजज्जरो च ।
धच्चेज्ज दट्ठ पुण उत्तओ वि
उयत्थिए कम्मणदुव्विपागे ॥

१००

कम्मुंभवं नाडयमेअमत्थि
विराइ अंभ सरअस्स थाऽऽत्थु ।
अत्थि पवचे फुडनिग्गुणत्ते
भवे सुही मोहवसवयो णो ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth suffering immense misery Oh! of what kind is the play of passion ?

102

Men like moths through blindness of infatuation, cast themselves in the blazing flames of the fire of passions in order to achieve happiness but consequently they have to shed hot tears

103

If you believe that passions will subside with the indulgence of sensual pleasures then this belief of yours is the result of ignorance because on the contrary the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it

104

By yielding to illusory attachment one destroys one s vitality [elixir fluid] which is the source of bodily strength and which deve lops intellectual powers and charming loveliness

१०१

दुहाणि मोच्चा सुयट्टाणि जत्थ
सरीरिणो जम्मणमावहति ।
वट्टण त ठाणयमेव भूयो
पावति मोअ हह मोहलीला[1] ॥

१०२

सुहाहिलासेण जलन्तकाम-
इगालजालासु निअ खिवति ।
मोहधत्ता सलहव्व किंतु
थाहा सयप्पा पलओ मुअति ॥

१०३

एसा मई चे विसयाणुसगा
सम समागच्छिइ कामवित्ती ।
तमअमन्नाणविअम्भिअत्त
अज्जेण घणिहृय थिवहृदए हि ॥

१०४

परिट्ठिआ जत्थ सरीरसत्ती
अहिट्ठिओ जत्थ महप्पगालो ।
पवहिआ जत्थ सुरुय-कन्ती
मोहेण त हम्मइ विज्झमेथ[1] ॥

105

The temptations being near the mind though purified with the nectar of renunciation becomes at once defiled again Indeed the feeble soul degrades itself

106

The senses proceed horselike to those regions [objects] to which the charioteer mind leads them and they cast down the ignorant soul in an abyss Oh! what a servitude is this?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces

108

If one intent upon the ideal endowed with unstained discrimination and indomitable courage and averse to sensual pleasures be absorbed in the contemplation of self Cupid

१०५

थोवं वि धम्मसुहारसेण
जायइ चित्तं मलं पुणाऽऽसु-।
विआरहेउस्स उवागमम्मि,
अप्पं हु अप्पा अचलो हवेइ॥

१०६

जंइंदियासा मणरूवसूओ
जुज्जेइ तऽत्थेसु तहा चलंति।
पाडंति गड्डे पुण मूढमत्तं
हा! केरिसं एस परासयत्तं!॥

१०७

अपत्तईसाणससत्तिओ वि
मणोवसीकारबलं पहाणं।
सच्चो पहू सो न विकीरए जो
विकारसामग्गिसमीवगो वि॥

१०८

झेयत्थिरो सुद्धविवेगबोहो
पवड्ढिओ विसया निअत्तो।
अज्झप्पभावासदिलो भव चे
कुज्जा सरो तस्स विसद्दुलो किं?॥

105

The temptations being near, the mind though purified with the nectar of renunciation becomes at once defiled again Indeed the feeble soul degrades itself

106

The senses proceed horselike to those regions [objects] to which the charioteer mind leads them and they cast down the ignorant soul in an abyss Oh! what a servitude is this?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces

108

If one intent upon the ideal endowed with unstained discrimination and indomitable courage and averse to sensual pleasures be absorbed in the contemplation of self Cupid is powerless before that person

१०९

एसोऽत्थि सारो कसिणस्स सत्थ-
सत्थस्स सव्वहि समस्सरेण ।
साहिज्जमाणा सुविसारयेहिं-
अप्पाणसाहीणयमावहेज्जा ॥

११०

स एव धीरो स च एव वीरो
स एव विज्ज स च एव साहू ।
जेणिंदियाण अवरिं ससत्ता
वित्थारिआ माणसनिज्जयण ॥

१११

सव्वप्पाणिविसुद्धभावहिअया मोसाविहूणायरा
थूणासासमुहा तहा अचिलिआ सव्वमचेरव्वया ।
लोहोसारसमावहा स-धुवआ दोसेसु अद्दसणा
उज्जू चक्कमवाऽऽमयाण मिसआ एदे अह सूरिसा ॥

११२

एदे तत्तसुहा अमोल्लसमयासेज्जाणुमण्णा तहा
तिण्हापासुयणायणा भवतरुप्पारोहपस्सूवमा ।
आलिद्धा गयइ सम अदरिआ विद्दायकामासया
वरगोअमरपव्वया पल्लिविअप्पोद्दामसोहद्दुमा ॥

109

This is the essence of all scriptures unanimously proclaimed by all the learned Secure self control

110

He alone is courageous, he alone is vigorous he alone is learned and he alone is a saint who gets mastery over his senses by curbing his mind

111

I salute to the good whose hearts are wet with compassion for all beings whose acts are not stained by falsehood who are averse to theft and deceit who are fully chaste who are able to check the torrents of greed who are admirers of others virtues and indifferent to others defects who are straightforward and who are physicians to cure the disease in the form of perverse Samsāra.

112

I bow down to them who know the truth who are lying on the precious bed of equability who are the showers of rain to the dust of avarice who are an axe to the sprout of the tree of Samsāra who have embraced high forbearance who are free from pride who have dispelled sensual desires who are a moun tain to the fountain of disattachment and who have burnt the terrible tree of delusion

११३

मुहाकसी सव्वो पययइ तयत्थ तिहुअणे
किलेसाणुपरंपरा भवइ अणुहोन्तो तहवि सो ।
तएव संसारं मुणिअ विसमं दुक्खमइअं
मइण्णा निस्संगीहविअ निअ-अप्पम्मि रमए ॥

११४

पुण्णाणंदोऽयमप्पा परमयलमओ सुद्धचेयण्णरूवो
सव्वुब्भासिप्पयासो तहवि पविसिउं कम्मुणा हा' जडेण ।
नीओऽन्धत्त मिलाणिं अह विमलदसं नेउमेअं जइत्था
पुव्वुत्तं पन्थं भूयो सुमरह सुदढं धम्मधारी स मोहो ॥

११५

काउं सत्थं हिअयकमलं चत्तरज्जाप्पसंग
सम्मारामं समुवविसह्ऽत्तस्स उद्धारणत्थे ।
आलोइत्था जइ' सुमइणो' ऽणाइयद्धस्स सम्म
होज्जा नप्पावरिमयद्‌यो मुक्खरायो वि को णु' ॥

११६

इच्चेव गिहमहिणो वि समणे सव्वारंभाल्यण्णा
अज्झप्प विरयंति चारुचरिआ सस्साहणाराहणा ।
एएणेव पहेण ते वि भवओ मरिलज्जिर भीसणा
इन्चेव परिभाविओ पढमओऽज्झप्पोवएसो मणा ॥

113

All beings of the three worlds long for happiness and they strive hard for it still they suffer various kinds of miseries It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities give up all illusory associations and absorb themselves into the realization of Self

114

The soul is by nature full of bliss pre—eminently powerful pure consciousness an illuminator of all the universe but alas! such a divine soul is completely defiled by stupefying Karmas so now you should try hard to invest it with its purity Firmly remember ignorance is the root cause of Karma

115

Oh wise persons quiet your lotus like heart extricating it from all phenomenal objects and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial What prince of fools even would bear antipathy towards his soul?

116

Thus even householders endowed with good knowledge and conduct paint the spiritual wisdom on their hearts resorting to highly elevating thoughts and thus by such means even they become liberated from this formidable Samsāra Here in the beginning is in this way explained the brief spiritual teaching

इअ

सत्थविसारय-जइणायरिअ
सिरिविजयधम्मसूरि-गुरुचरण-सीस

णायविसारय णायतित्थ
मुणिणायविजय-विरइए

अज्झप्पतत्तालोए

सबोहणाणाम पढम पयरण
समत्त ।

१

जोगाहिरोहो जइ दुक्करो णो
किं दुक्करं ता भुवणत्तये वि ।
जोगस्स भूमीअ समागमत्थं
दंसिज्जएऽयं पढमो उवायो ॥

२

भत्ती गुरूण परमप्पणो य
आयारसुद्धी चरणं तवस्स ।
निस्सेअसद्देसविवज्जिअत्तं
एसा पविच्चिज्जइ 'पुव्वसेवा' ॥

३

पिआ च माआ च कलागुरू च
वुड्ढा पुणो ताण कुडुम्बवग्गो ।
धम्मप्पगासप्पवणा च सन्ता
गुरूण वग्गो समुदीरिओऽयं ॥

४

पओ पणामो विणयेण तस्स
चित्ते वि तस्सि बहुमाणवित्ती ।
विणीअभावो पुरओ अ तस्स
नावण्णवायस्स निसेहणं च ॥

1

Nothing in the three worlds is difficult if the practice of Yoga be not so Below is described the first means of achieving this task

2

The following constitute what is termed [by Haribhadra Āchārya s Yoga Bindu] Primary duty [Purva sevā] —worship of the elders and *of God purity of conduct practice* of religious austerities and absence of aversion to final Beatitude

3

Parents teachers elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga]

4

These elders should be saluted with modesty feelings of respect for them should be cherished in heart courteous behaviour should be adopted in their presence and blasphemous talk if carried on regarding them, should not be listened to

५

पुज्झत्तमम्मापिअराण अज्ज
ओमाणकारी लहुघी बुद्धो वि ।
सेवज्ज किं धम्मगुरुस्स पाया ?
अबद्धमूलो न हि पहुप्प दू ॥

६

महोपगारा जणयिस्सुआ त
पायव्वमज्ज खलु सि उयत्थी ।
मोहाउला ते पडिदूमिउ त
जे धम्मकम्मं चरिउ महन्ति ॥

७

वुड्ढस्स मव्वा गुरुलोगसेवा
गिलाणसेवा पुण अत्तमवा ।
ससाहणं जीवणमगलस्स
मेयागहाणो हि मणुस्सधम्मो ॥

८

पवुद्धतत्ता अणपक्खवाया
महप्पया सग्गुणगारवा य ।
धम्मस्सरूवस्स च वारणम्मि
पहू गुरू सत-गहीर-धीरा ॥

5

Respect for parents is the first essential A man though learned is unwise if he disrespects them What can such a man propitiate the religious preceptors ? A tree which has not taken deep roots is sure to remain stunted

6

They [Parents] are well known benefactors [i e all are under a load of innumerable obligations rendered to them by their parents] To serve them is the first duty They are ignorant who having tormented them, wish to go on performing religious practices

7

Service to the aged to the elders to the diseased and to the distressed is the instrument of making life auspicious Indeed service is the essential duty of human life

8

They are religious preceptors [Gurus] who know the essence of true Knowledge who are impartial who practise great vows [Mahāvratas] who possess greatness by their sublime virtues and who being tranquil solemn and patient are clever in preaching the religious principles

९

तहाविहा ते गुरवो भवम्मि
सय पर णो तरिउ जयन्ति ।
सरीरिणो उद्धरिउ परा वि,
परोवयाराय हि सप्पउत्ती ॥

१०

उच्छिन्नरागाइअसव्वदोसो
समत्ततत्तप्पयडणबोहो ।
स पुण्णसुद्धो भयव परप्पो
साहिज्जए 'देव' पयाभिहेओ ॥

११

रागेण दोसेण य य पवुण्णा
तहेव देवो अवि सभव चे ।
को तत्थ अम्हासु य ता विसेसो
विवेचिउ सम्मइणोऽरिहत्ति ॥

१२

अरागभावो पुरिसत्थसज्झो
देवस्स तत्त परम तमेव ।
छीणेसु रागाइअदूसणेसु
पुण्णो परो सज्जमुदेइ जोई ॥

9

Not only do such teachers try to cross the world-ocean but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illumining is called God

11

If it is possible for God to be full of attachment and hatred like us-the mortals then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts. This is the very characteristic of God When impurities such as attachment etc are totally wiped out then only there arises the divine Light of Omniscience

१३

जो वीअरायो परमप्परो सोऽ-
पियं पिय वा नहि तस्स किंचि ।
रागाइसत्ताऽऽवरणाणि ताए
जोग न बुद्धो न च सव्वदसी ॥

१४

अरहे सरागा अहव विरागो
अप्पग्गुणो अरह स सव्ववई ।
सोऽणतविज्जो वयमप्पविज्जा
अम्हाणमाराज्झतमो स तम्हा ॥

१५

गुणाण से ससरणा सचित्त-
सोहप्पवीणीभवण हि पूआ ।
दोसाऽवणेउ चरिअस्स सुद्धिं
निम्माणिउ कम्मविही समग्गा ॥

१६

विलासकज्ज विविह विहेउ
सया सुहेण समयो मिलेज्जा ।
सपत्थणाए परमेसरस्स
नेवाऽवगासोऽत्थह को पमायो[1] ॥

13

He who is devoid of passions is God He has no likes and dislikes Attachment etc conceal Reality They are the veils to the Soul How can one swayed by them be called pure and omniscient ?

14

We are passionful God is dispassionate We know little while He knows everything We are of little power while He is possessed of infinite power He deserves therefore to be worshipped by us

15

To try to purify the mind by meditating His virtues is really His worship Indeed the sole object of all religious rites is the purification of conduct by removing evils in it

16

Some-how we always continue to spare time for chatting with friends and for enjoying diverse pleasures but alas ! we do not spare [even a short] time for the prayer of God

१७

अप्पुणब्भंय किर पत्थणीयं
जस्सत्थि चित्त सिद्धिर जणो सो ।
समचित्त मागवइ विभूइ
एहइ ओआसमयस्समव ॥

१८

लोआववायगवईनिरासो
सुदाहिणत्त च वयणुया च ।
सव्वत्थ निंदापरिवज्जण च
सतत्तवा सगयमासिरत्तं ॥

१९

उरालया दुव्वयवज्जण च
वयणइण्णापरिपालण च ।
नाएस्सवस्स पुण अग्गहो च
जोग्गासु पज्जेसु विवगजुत्तो ॥

२०

सम्पत्तिजोग णमिरत्तण च
देण्ण न दुक्खेऽज्जय-मइया च ।
महन्तमग्ग च समारुरुक्खा
अगिद्धया अप्पहिउज्जयत्त ॥

17

The man whose heart longs for the real exaltation of his soul does surely manage to get time for the worship of God.

18

Abandonment of scandalous paths readiness to share others burdens gratefulness abstention from speaking ill of others praise of the good necessary speech proper to the occasion

19

Liberality refraining from wrongly spending money, keeping of one s promise not being subjected to idleness reasonable persistence in proper work

20

Politeness in prosperity, loftiness of mind even in poverty straightforwardness gentleness desire to follow in the footsteps of the great contentment zealousness to do good to others

२१

सिद्धतद्दाणी न य लोगमीए
सा तत्थ ओचित्थविधायगत्त ।
पयपयारो सयमूहणिज्जो
जोग्गो नयायारविही सुहीहिं ॥

२२ [चउहिं कलावगं]

सजीवण केरिसमारयइ
सुनोइअ जोगपहाररक्खू ।
तमक्खिअ णेण विचारयाण
फुड भव माणसभूमिआए ॥

२३

तवो निरुद्धीअ बहुप्पयारो
जहस्सरत्ति उचिओ स भाउ ।
देहस्स सुद्धी हिअयुज्झलत्त
विवगओ अत्थ करिज्जमाणे ॥

२४

किंचिव्वहाए अवि सम्मरम्मि
तत्थाऽऽयर णेय पयल्लणिज्ज ।
अब्भासओ सो सुअरो हवइ
कट्ठ विणा कत्थ च अत्थसिद्धी ॥

21

Adherence to one s principles in spite of the opposition of the people and aptitude for always doing the right thing at the right moment–these the good persons should under stand constitute the rules of good conduct

22

From this it will be clear to the consi derate ones to what moral height a man who wishes to tread the path of Yoga must raise himself

23

Austerities are of various kinds a person should practise them according to his capacity If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities yet a man should not view them with dislike They become easy through practice Can there be any success without endurance ?

25

Religious fast which is very useful to soul and body elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one s capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed so that evil thoughts do not distract the mind and the resulting powers [of body mind and speech] and senses are not impaired

२९

रोगाइजराइअपारवस्से
कह मणुस्सो सहए समग्ग ।
अप्पाणकल्लाणनिबंधण तु
तव न मेच्छाइ समायरेइ[1] ॥

३०

थवंति सत्ता, पडिवज्जए च
भरस्स क्षायज्ज भयकरत्त ।
विचित्तरूपा पुण कम्मसिद्धी
ता भोगकीडीमयिउ न जुत्त ॥

३१

चायण मुत्ती न पुणाइ भोगा
भोगा च रोगा च भयति मित्ति ।
भोगण मोक्खो उवलब्भए चे
ओगस्स किं, को च भव अडन्ता ! ॥

३२

अन्तस्सरीर पयरति कम्म-
पच्चत्थिणोऽणतवलप्पवाहा ।
अन्न पवस्स जइ पोसणिज्जा
नन पवस्स जइ सोसणिज्जा ॥

29

Man suffers all pains when he is subjected to diseases and the like but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration and that the Karmic forces are excessively odd Such being the case it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation Sensual enjoyments and diseases are close associates What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of Karmic forces reside in this body Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सम्पाइओ चे तव-आयरण
कट्ठस्स सम्म सहणस्सहावो ।
हिआवहो होइ सहस्सदुक्ख
दद्दो न होही मरणक्खणो वि ॥

३४

भुत्ती सइ वा रसवज्जिआ वा
येवोण-कुच्छी, मिअवत्थुहिं वा ।
मिट्ठासणाण वि समत्तओ वा
उण्णालिआ सा वि तवस्सरूवा ॥

३५

गद्दरस दूरीकरण तवोऽत्थि
पत्त रहस्स इह तस्स सन्त ।
धन्ना रमतेऽत्थ विवेगदीव-
प्पोज्जासिअप्पुत्तरदेउमग्गा ॥

३६

कल्लाणरूवा परमोऽयवग्गो
भयाहिणदा गरिहेरर त ।
असाणसामञ्झमिण, न तत्ता
सुहस्सरूव परिजाणिर त ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways even the pangs of death are lessened thereby

34

Taking meals once a day taking flavourless meals eating less than necessary taking temperate meals and the eating of very delicious food with indifference-these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas Plessed are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation which is the stage of highest welfare is censured by those who feel happiness in worldly pleasures But this is the climax of ignorance They do not know happiness in its real nature

३७

ससारभोगे सुहमब्भिइज्ज
मण्णन्ति जे लुत्तविवेगनेत्ता ।
निस्सअस ते णणु णीरयन्ता
दयाग्य नाणिमहासयाणं ॥

३८

सुरसाउभुत्ती महुर च पाण
मणोण्णवत्थाहरणाइधाण ।
इओ तओ पञ्जडण अहिट्ठ
पयमगोट्ठी सुमुहीमुह च ॥

३९

इच्चाइअं सम्ममणेगरूव
ससारवासे पगडाणुभूइ ।
मोक्खे कुदो परिसखेडयस्स
ल्हूं पसारेति जणे कुयोहा ॥
[जुम्म]

४०

ससारभोगेसु सुह जमय
पडिज्जए त खलु दुक्खमत्थि ।
पुच्छत्तणाओ, खणभगुरत्ता,
मीसालिअत्ता विअणोल्हिं च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures disregard Absolution Such are indeed pitiable from the point of view of the wise

38-39

Delicious food sweet drinks charming dress and ornaments freedom of movements parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world but they are absent in the Absolution Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery because it is [illegible] transitory and mixed with various kinds of torments

४१

कम्मप्पणासप्पभव अणत-

प्पगाससजुत्त सुहमव्विइज्ज ।

विन्दू तिलोईसुहमत्थि जत्थ

मुत्तीअ पम्फंजइ को सुही णो ? ॥

४२

एव च मोक्खापडिकूलचित्ती

सिरोमणी वज्जरिओ उवाओ ।

जंसि थिए निव्वलए परो वि

उवायरासी इहरा निरत्थो ॥

४३

इच्चेव जोगप्पुढुमाहिगारि-

परत्तण सीसिअमत्थ ईसि ।

जहव्व मग्ग इह सचरन्ता

सम्मत्तिणो गढिभिआअ होन्ति ॥

४४

विमल खलु तत्तदसण

इह 'सम्मत्त'पएण वुच्चइ ।

अवरग्गपुरप्पवेसण

न भव सुद्दमपाविअस्स ण ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds are nothing ?

42

So inclination towards Absolution is the chief means in the presence of which other requisites if absent, become available while in the absence of which all other requisites of Yoga are of no use

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga should follow Those who observe it properly, are able to cut off the Karmic knots and attain right belief (सम्यग्दर्शन)

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport no one is entitled to Liberation [Moksha]

इअ

सत्थविसारय-जइणायरिअ
सिरिविजयधम्मसूरि-गुरुचरण-सीस

णायविसारय णायतित्थ
मुणिणायविजय-विरइए

अज्झप्पतत्तालोए

'पुव्वसेवा'णाम बीअं पयरणं
समत्तं ।

अट्ठंगजोगो

१

मोक्खो स दुक्खाणणुविद्धमयाऽ-
णत सुह सासयमत्थि जत्थ ।
समग्गकम्मक्खयलक्खणो सो
न निव्वुई धम्मलव वि सेमे ॥

२

सग्गापवग्गा विइमेव सति
सग्गा हि पाओ भवए, न मोयखा ।
सग्गे सुह इदियज सताव
मोक्खे सरूव अतुह अणत ॥

३

अप्पा सकम्मा पुण बीअकम्मा
ससारिओ भण्णइ तत्थ अज्जो ।
दाविज्जए नि'तुअ-मुत्त-सिद्ध-
परब्बाइसद्दहि अकम्मओ अ ॥

४

पुव्वीअ जोगस्स पद पुराण-
जोअण्णु-सता अववग्गहेउ ।
अट्ठगमेओ स पुणो पसिद्धो
आइण्णए तत्थ वइउमणिह ॥

1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries It is characterised by the destruction of all the Karmic forces Final beatitude cannot be attained so long as there is left even an iota of Karma

2

Heaven and final beatitude are quite different states because one is certainly to fall down from heaven while there is no such lapse from final beatitude The happiness in heaven is derived from senses and is alloyed with affliction while that in final beatitude being of the very nature of the Supreme Soul is infinite as well as is unmixed with misery

3

Souls are of two kinds namely those subject to and those free from the forces of Karma the former are termed embodied beings (संसारी), while the latter are designated Nivrita Mukta Siddha, Brahma etc

4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution It is treated under eight heads A brief exposition of it will be attempted here

५

जमणियमाऽऽसणपाणा-
यामा पच्चाहिई अ धारणय ।
झाण तहा समाही
इअ अट्ठगाणि जोगस्स ॥

६

तत्थाऽहिंसासच्चाऽ-
तअत्थमापरिग्गहा य जमा ।
णियमा सोअ तोसो
तव-सज्झाया तहेस-पणिहाण ॥

७

एगतओ जुत्तिसहा सरीर-
सरीरिणो णेय अभिन्नयाए ।
परो भयो कस्स हि संभवेज्जा
नासे सरीरस्स सरीरिणासा ? ॥

८

एय न एगतपुधत्तण पि
' जुत्त सरीरस्स सरीरिणो अ ।
एव पि हिंसा उपयज्जए णो
देहिस्स देहस्स विणासणे वि ॥

5

Self-restraint (यम), observance of religious and moral rites (नियम), different postures of the body (आसन , suspension and suppression of the breath (प्राणायाम), withdrawal of the senses from sensual objects (प्रत्याहार), concentration of the mind (धारणा), contemplation (ध्यान) and profound meditation(समाधि)-these are the eight stages of Yoga

6

Non-injury (अहिंसा), truthfulness (सत्य), refraining from stealing (अस्तेय), celibacy (ब्रह्मचर्य),renouncement of all sorts of property (अपरिग्रह)-these constitute restraint [Yama] while purification (शौच),contentment(सन्तोष), austerities (तप), study of spiritual truth (स्वाध्याय), and contemplation of God (ईश्वर-प्रणिधान) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected because if we suppose the soul perishing with the body the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate because then the soul would not feel distress by injuring the body and so there will be no Hinsâ even if the body of a living being be destroyed

९

मेहाविणो ता पडियति देहा
भिन्न पि दहावरिअ कहंचि ।
जेणा अभिन्नति सरीर-घाए
भर धहा त णिगदति हिंस ॥

१०

आ पीडया आ य सुराहिरााया
सव्वत्थ जीवेसु सुहासुहस्स ।
पियापियत्त परिचिंतिऊण
कत्थावि हिंसायरण न कुज्जा ॥

११

सरीरिणो वल्लह-वल्लह च
पाणा सुर ताण कए मणुस्सा ।
सामज्जलच्छि पि परिच्चयति
ता विंचिह दाणमल पहस्स ? ॥

१२

अन्नस्स चित्तपुरुहस्स खेअ-
हिंसोदगेण पगिलावणे वि ।
हिंसावगास परिवज्जरति
कहिंचिईए पुण देहिणो किं ? ॥

9

The wise persons therefore believe that the soul though distinct from the body has come to be encased in it and that this relation brings about somehow or other an identity between them Hence the pain caused by hurting the body or by the loss of body is called injury [Hinsā]

10

All the creatures from Indra down to a worm like happiness and dislike pain Taking this into consideration a person should ever refrain from doing harm [to others]

11

One's own life [Prāna] is the dearest thing to the embodied beings For its sake alone even sovereignty is discarded Can we then conceive of any charitable act to expiate the sin of killing ?

12

Even injuring the lotus-like heart of another by the cold water of causing pain is considered by wise persons to be a kind of Hinsā [injury] Much more it is a Hinsā if a life is blotted out from the surface of this world

१३

न पावहेऊ सुपयाय पावु-
च्छेआय वा पाणिवहो पयाइ ।
किं जाअए जीअविणासहेऊ
हालाहल जीविअसप्पयाए ? ॥

१४

दुधासु मो कट्ठभगमत्ता
पाणी वह वेइह-दुक्खिओ णु ? ।
पाणो हणताऽहव दूमभाणा
अप्पस्स वेर परिवड्ढयति ॥

१

हिंसा परस्साऽसुहचित्तणे वि
परावयाए पुण वुच्चए किं ? ।
विस्सग्गिमित्तीरइलक्खणं जो
णासी अहिंस स मुणीअ तत्त ॥

१६

धम्मो अहिंस अरक्खमाणो
हिंसाइ आविब्भवए कह णु ? ।
न जाअमाणाणि हि पाणिआओ
जम्मति पोम्माणि हुआसणाओ ॥

13

The slaughter of beings being itself the cause of sins neither brings merit nor destroys sin Can the deadly poison [Halāhala] which destroys life ever prolong it ?

14

We are pained when even a thorn is pierced in a part of our body how much then would a being which is being killed be agonised ! Those who kill and torment others increase self-enmity

15

Even thinking ill of others is a Hinsā then what to say of doing ill to others ? He who has understood Ahinsā to be universal brotherhood has realized the truth

16

Merit which accrues from non-injury can never accrue from injury Lotuses which grow in water can never have fire as their source

१७

परस्स दुक्खीकरण वसाय-
विकारजोगेण वहति हिंस ।
परावयारप्परणक्किआए
भवे न हिंसा जणणे वहाए ॥

१८

असावहाणा वि थिई अहिंसा-
कज्जम्मि वाहिप्पइ णाम हिंसा ।
सव्वेसु कज्जेसु थिओवओगो
भवे सुहसी जयणापयट्टो ॥

१९

सव्वप्पयारेहि यय अहिंस
सामच्छहीणो चरिउ गिहत्थो ।
थाराण अगीण निरागयाण
सकप्पओ हिंममयावरिज्जा ॥

२०

स हिंसगो बुच्चइ जो सरीरा
अहिंसगो माणसओ सहिंसो ।
कायण हिंसाम्मयणे वि सुद्धो-
वओगचित्तो भणिओ अहिंसो ॥

17

Causing pain to others through the influence of passions is called Hinsā In a benevolent good action there is no Hinsā even if pain is caused

18

Negligence with respect to the observance of Ahinsā is also a Hinsa He who is desirous of his own good should in every action be careful and devoted to the principle of Ahin ā

19

Those householders who are unable to fully observe the vow of Ahinsā should refrain from intentional injury [Hinsa] to innocent creatures who are Trasa-mobile [moving beings opposed to Sthāvara-stationary-immobile]

20

Those who are mentally violent though non violent physically are violent while those whose bent of mind is piously inclined though violence is physically committed by them are truly non-violent

२१

एय च णो दुब्बलमाणसम्मि
धम्मो अहिंसा लहए पइट्ठ ।
तओ अहिंसा खलु वीर-धम्मो
वीरो हु सम्पालइ वीर-धम्म ॥

२२

परम्मि सारीरिअसोरिअस्स
पदमणाओ अहिओयसालि ।
सण्णाणचित्तस्स समत्थिरस्स
हिंसाइ उक्किट्ठयला अहिंसा ॥

२३

हिंसापवूई पडिहिंसगस्स
वरण वरस्स परपरा य ।
बल अहिंसा खलु वरि-चित्त
णामइ, तोसेइ, वसीकरइ ॥

२४

तओ परो एस परा सिरीमा
इण परं भगामिद महत्त ।
नरिंद-देविंद-मुणिन्दमुह-
णमसिअ सयमहय्यय अ ॥

21

Thus it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave and only the brave can tread on that heroic path

22

It is very difficult say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non violence is really superior to that of violence

23

Counter violence is born from violence from revenge follows a regular succession of hostility The force of non violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light it is all—surpassing wealth it is the best fortune and real greatness namely the great vow of truthfulness adored by the humble heads of the lords of the human world of heaven and of sages

२५

मोसा उद्दीरिज्जइ जम्मि अत्थे
मोसावराहम्मि तहिं च अत्थे ।
थेरिच्छय अन्तरमिक्खणिज्ज
जुत्ता हि कज्जेसु तुलासमा धी ॥

२६

धणज्जण नायपहाणुकूला
थपइ को उज्जमओ असच्च ? ।
आरभओ धीरिअओ उ सज्जा
आरज्जमाणा पडिकूलजोगा ॥

२७

सव्व वि दोसा पडिसति सते
जहत्थवाए पविअस्समाणे ।
मिगाहिराए परिकीलमाणे
दतावलाण हि कुओ पयारो ? ॥

२८

गच्छेउ लच्छी, सयणा अपाई-
भवतु, पव्वायउ कित्ति-वेल्ली ।
अज्जेव ओहायउ वा वि मच्चू
छिन्नइ धीरो अलिअ तु णेय ॥

25

A man should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man all his faults vanish Is it possible for elephants to roam where the lion sports?

28

Wealth may be destroyed relatives may become enemies ill-fame may spread around and death may approach at this very moment but a wise person should never tell a lie

२९

फिल्स्सिप जीअ सरीरधारी
स च्च पि त णो निगदज्ज घाय ।
पुट्ठो वि जपज्ज कयावि मम्मा-
विग्घम्म वरनिबंधण णो ॥

३०

पुणति त सक्कम-अणुपर्हि
पिच्छीतत्र सुन्दरभागधया ।
जेसि विचार पयण तणु च
मूसा-विस णो रिअप फयाइ ॥

३१

पच्छो पुलुट्ठो वि हुआसणेण
सदीमव दुव्वयसा न लोओ ।
सच्च पय अलिअप मुग ज
त चइण णो रयणावली णो ॥

३२

चला च लच्छी विसदा य भोगा
सत्थेगमम्मा सयणा समग्गा ।
अओ किमत्थ सणजीविअम्मि
मुम वपज्जा फरुस य हन्दि ? ॥

29

A person should not speak even truth if it causes pain to another Even when asked he should ever refrain from uttering harsh and stinging words which generate hostile feeling

30

Those persons of enviable fortune whose mind speech and actions are not contaminated with the poison of falsehood indeed purify the earth with the prints of their lotus like feet

31

A tree even though burnt down by fire puts forth new foliage but the wound made by cruel words never heals Neither sandal paste nor a necklace of jewels is able to give that pleasure which truthful speech gives

32

For what purpose should a man resort to falsehood when the life is evanescent the wealth is transitory, the objects of pleasure are vexatious and all the relatives are engrossed in seeking self-interest?

३३

अपस्सिय निम्मयए जणे ज
ठाणं पणामइ दुवासणाण ।
दोसा वहुत्ता कमसो जणेइ
न धीरसाली अलिअं वएइ ॥

३४

वयाणि सेसाणि तुहा अहिंसा-
सरम्मि पालीसरिस्साणि वेंति ।
सच्चस्स भंगे पुण पालिभंगा
अणग्गलं तं खलु विप्पवज्जं ॥

३५

धणं हरंतेण परस्स दिण्णो
दाघो सधम्मोयणे सद्धणं ।
न स हिअं सत्य-सुद्धं सवइ
रुण्णो अमू ता अनहा वि भट्ठो ॥

३६

दालिद्द-दोहग्ग-अकित्ति-देह-
च्छेआइअं थेअ-फलं निएउ ।
सम्मामणिज्जं न हु किंपि थेअं
तुच्छं पि गज्झं न धले अपुच्छं ॥

33

The patient one does not speak falsehood which creates distrust among people which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury So swerving from the vow of truthfulness is pulling down the bank and then the water [of non injury] flows unchecked

35

A vile person who robs another of his wealth burns the garden of his own religious merits by doing so The stolen wealth does not allow a man to enjoy it with ease That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty bad luck infamy and mutilation of body etc are the fruits of theft, a person should give up this habit even a blade of grass should not be touched without permission

३७

अज्ञावि णो दिट्ठमिण सुअ या
ज चोरिआलम्बणओ मणुस्सो ।
होसी धण सचिणिऊण सओ
सुहोवभोगम्मि अभिम्मलत्त ॥

३८

जो चोरिआ-डाइणि-लग्गडो सो
सय न हारेज पर परत्तु ।
दिहिं च विज्ज च मइ च मर
होही कुही पच्च नि जोसिअन्तो ॥

३९

मारिज्जए जा लहए सण सो
इक्को च्च दुक्ख, हरिए धणे उ ।
सपुत्तदारासगणो स जाव-
ज्जीव ति होज्जा सइ थअ-दित्थो ॥

४०

नीआइनीअ खलु तक्करत्त
अत्थेअनित्ती पुरिसत्थ-सत्त ।
पमत्थदत्थस्स य साहुनाओ
समति दुक्खा य परत्थ णाणा ॥

37

Uptil now we have neither seen nor heard that a man has by accumulating wealth by theft been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft lose peace of mind or health but also steadiness strength discrimination modesty and good state in the next world

39

A man who is murdered suffers pain alone and that too for a moment but with the deprivation of wealth a man suffers during his whole life and along with his sons grand sons and all the family The habit of stealing *therefore, should be given up*

40

The habit of stealing is indeed the meanest thing while non-stealing is the path of right action or the field of manliness The man whose hands are unstained with sin is praised his difficulties if any are overcome and he obtains heaven after death

४१

जस्सिं पईव सल्लहति दोसा
जहिं मिअंके परितावसंती।
जत्थग्गुणादे गुणमुत्तभूईं
त धुन्वए पेण न बम्हचेर? ॥

४२

सहस्सभाणुम्मि जहिं तवन्त
नस्सन्ति सन्नावय-अधयारा।
इट्ठत्थसपायण-कप्परुक्खे
अणुक्खणं जगाउ तत्थ बम्हं ॥

४३

सीहासणे धइ अच्छमाणो
सुरसरो जा सुइ-भत्ति-अह्लो।
ते बम्हचेरब्बयबद्धचित्ता
माणसिणो भूमितले जयति ॥

४४

फलंति मता वहए अ कित्ती
सनिज्झमुग्गत्थइ देवया वि।
अक्खूरसमाहिअमग्गम्मि
परिप्फुरन्तम्मि वयम्मि बम्हे ॥

41

Who does not eulogize the vow of celibacy which burns down all faults as a lamp does moths which like the moon alleviates agonies and which like the ocean produces the jewels of virtue?

42

Every moment one should be attentive in observing the vow of celibacy which like the sun shining with full lustre destroys the entire darkness of calamities and which like the wish-yielding tree gives the desired objects

43

Those high-minded persons intent upon observing the vow of celibacy to whom Indra the lord of the gods humble with pure devotion bows down, while taking his seat on the throne are always victorious in the Earth

44

When the vow of celibacy which leads to life of highly auspicious state shines forth the sacred Mantras fructify the fame spreads over the Earth and even the gods honour the chaste persons with their presence

४१

अत्थीण भूरिं यल्मल्लियन्तो
रत्तप्पग्गाह विकसायमाणो ।
मुद्दे पयावाढणय सिरन्तो
धीरस्स थमो सुविचारल्गभो ॥

४६

न त मुअ पुण्णनिसायरस्स
पहुण्पिर पागडिउ पहाओ ।
न त रस दिजफलाणि आवि
मुअ रस ज विअरेइ थमो ॥

४७

जा पाणभूओ चरिअस्स, जो अ
इऊ परध्यमहपयस्स, जम्हा ।
निरइ मद्दा सरिअन्य संल।
थम्हो महागारवमाणभूओ ॥

४८

इह परिट्टा तइसो परत्य
जम्हा न त मेल्लिअ थमसील ।
आधायमेत्ते रमणिज्जमते
घोर य किवागमुवेज्ज मग्ग ॥

45

Celibacy which gives immense strength to the bones which develops the corpuscles of blood and which imparts the glow of vigour to the face is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity which is the essence of character which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpaka

४९

तवन्न देहम्मि न तावदंऊ
भत्तिच्च दंऊ न पुणो समरस ।
न वित्त-चालाइवयव्ववक्खी
धम्मो पर जीवणमुब्भनेउ ॥

५०

सामच्छसाली गिहमहिणो णो
जे सव्वहा धम्मदव्वयाय ।
ते देसओ त धयमायरज्जा
सदार-तुट्ठा परदारवज्जा ॥

५१

इत्थि य धूअं भइणिं य अम्म
निअ कुदिट्ठीअ अचिरक्खमाणे ।
झाउण उम्मा निअकोह-ताव
कुज्जा कुदिट्ठिं न परंगणाए ॥

५२

दूरं परत्थीगमणं सपत्ती-
जोगो वि मेरारहिओ न जोग्गो ।
परस्स पत्तीअ सुसीलयाए
सुहासमो दुपइ-जीवणस्स ॥

49

Celibacy which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the life is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick when another looks with an evil eye at one's wife daughter sister and mother Experiencing thus and thinking that others may also feel similarly one should not entertain evil intention about others' wives

52

When it is improper for one to passionately indulge in the company of one's own wife what then to say about another's wife The happiness in married life depends upon the moral purity of both the husband and wife

५३

वि ज सरीरस्स समत्थि राया
हए अ राइम्मि पुरस्स हाणी ।
रक्खेज्ज तम्हा सरओ सरस्स
त यम्हसनाहधर करित्ता ॥

५४

मज्जम्सणासो वहर च चड
वधो अ देहतभयाउलत्त ।
परत्थ घोरत्थलसयरो अ
परगणासगम-दुप्फलाइ ॥

५५

सारगनेत्त सिरिसव्व कोमल
पऊमवाणि महुअच उज्जल ।
सभूमसतऽम्तुअगधि-पवण-
क्लरस-जसम म्हिअपुप्फनासिणि ॥

५६

पआरिसि चारुकलाक्लाव
सुन्दरपुण्ण वि परिग्घपज्जा ।
साहारणत्थि अहवा परत्थि
णाउ विवगी विस वल्लरिव्व ॥

[जुग्म]

53

Semen is the king of the body When the king is killed his city becomes a mass of ruin Therefore the king should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya

54

Total destruction of property deadly enmity bondage painful fear of the body being hanged and residence in the terrible hell in the next world-these are the penal fruits of coming in touch with another s wife

55-56

A discreet man should give up thoughts of another s wife of a miss or of a harlot even though she may be fawn-eyed, tender like a Shirisha flower of nectar-like speech and lovely like a Madhooka flower even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon even if she showers forth flowers in the form of smiles and even if she extremely beautiful be eminently accomplished in various arts — knowing her to be a poisonous creeper

८७

मणप्पउत्ती वयणप्पउत्ती
कायप्पउत्ती अ मिहो विरुद्धा ।
जाण न साहारणजोसिआ ता
सुहावहा होन्ति निमेविआओ ॥

८८

विवेगभट्ठो हवए कुसग्ग-
सगण्णसग्गा गणिआणुसग्गी ।
तहाविहो जेण न सक्कइ
वधू गुरू मोहमहग्घलत्तो ॥

८९

कुट्टिं पि जाऽऽलोअइ लच्छि लिच्छू
सणिद्धनेत्तेण रहप्पिअ य ।
णेहोज्झिअ त कुणइ सणेहाऽऽ-
डोव न फखेज्ज कयावि वेस ॥

९०

देहस्स हाणी दविणस्स हाणी
गुणाण हाणी अ जसस्स हाणी ।
एव महाहाणियरं मुणेउ
वस सुदिट्ठी पडिअग्गए णो ॥

57

The company of harlots whose thoughts speech and action do not correspond to one another yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he being blinded by temptations ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who though devoid of true love in her heart outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body money fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin one should refrain from their contact

६१

रूप समालोइअ मग्गए अ
सरूयमग्गतरय तईअ ।
चिंतेअ य येरिअओ जणो ता
सिआ नरदोलिअ-माणसो णो ॥

६२

परगणासगहुआसणम्मि
समाहुइ पाउणिर गुणाणि ।
अओ पर किंचि न नीवलत्त
अगो पर णो अहम पि युत्त ॥

६३

आवइअ पत्थ पुमाण पअ
अ यमचेर पिल्याअणो वि ।
तप्पअओ त अरिहइ घेत्तु
परितियइ अप्पणय निपउ ॥

६४

अप्पाण-लाह च सरीर-लाह
यरस्स लाह च गुणाण लाह ।
विचिंतिऊण स-मण च धीरी-
भाउण सीला न खलेअ जाउ ॥

61

If a man who runs mad with the handsome form ponders calmly over what its inward nature is his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one s own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy which in the fore going exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One having considered spiritual and physical good and the acquisition of strength and virtues and thereby being firm-minded should not swerve from the path of morality

६०

सहावसिद्धो सुपवित्तविर्त्ति
आलंबमाणा अकिलेससज्झो ।
धम्मो सयाऽऽणंदमओ भिमइ
दीवस्स जोए उव ज तयाइ ॥

६६

रक्खंति जे अपरिसुद्धिअं ससील
तूह पर अच्छरसापुरो वि ।
सोण्डीरसालीण सिरोमणी त
तक्कित्ति-तूरा गयणे णदंति ॥

६७

परिग्गहा मुच्छइ मुच्छणा य
धम्मप्पवधत्ति विलोइऊण ।
परिग्गह सव्वमराभुणति
दव्वाइरूव मुणओ विरग्गा ॥

६८

गिहत्थवित्ती मुणिआ य भिन्ना
परिग्गही ता न मुणी गिहिव्व ।
परिग्गहीण च मुणित्तणम्मि
न कीस गहीण भन मुणित्त ? ॥

65

The Yama of celibacy which is natural dependent upon mental purity easily attainable and which is ever pleasing shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven who even in the presence of a nymph [a beautiful lady] unbrokenly maintain the vow of celibacy, the best Teertha

67

Because of covetousness illusory attach ment creeps on a being and illusion forges the bonds of Karma Seeing this the sages being disattached renounce all money and other worldly objects

68

Householdership and Yatihood are quite different states One who possesses Parigraha— money and the like is not a monk but a householder If we call a man who is coveting and accepting gifts an ascetic then why should a householder who also accepts gifts be not called an ascetic ?

६९

परिग्गहो नाणुचिओ गिहिस्स
मुणिज्जए तेण मुणी परं तु ।
दव्वोघभोगे मयणप्पसत्ति-
पवसणस्सावि न दुव्वयत्त ॥

७०

एगहासएणावि धणग्गहम्मि
मिलाअए साहुचरित्तधम्मो ।
ससारदुव्वायनिरोहहेउ
साहुस्स साहु अपरिग्गहत्त ॥

७१

गिहत्थवग्गो अपरिग्गहत्त-
पए धलग्गेउमल न होइ ।
अओ कुणेज्जा स परिग्गहस्स
पमाणमासप्पसरावरोहिं ॥

७२

परिग्गहस्साऽफ्खलिए पयारे
तण्हा उवेल्लेइ अमरयाए ।
एवं च पोओ विव सायरम्मि
भवे णिउड्डेइ सरीरधारी ॥

69

Possessing [limited] property is not improper for a householder while an ascetic will deserve censure if he has property If the desire for enjoyment of wealth finds place in the heart of a monk then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view becomes the cause of the degradation of the character of Yatihood Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life is essentially important for a monk

71

Householders are not able to practise the vow of non-covetousness therefore they should set a limit to their holding of property so that the currents of ambition may be checked

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained and hence he is undone in the ocean of Samsāra just as a boat [overloaded] sinks down in the ocean

७३

परिग्गहाऽऽसत्तिवसीभवन्त
मुसंति थणा विसयाभिधाणा ।
अग्गी अ आलुखइ कामरुवो
तहा निरंसति कसाय-धाहा ॥

७४

पावस्स वेल्लि असुहस्स खाणिं
दोसाण अम्म च वयंति आस ।
आसुम्मिणो आसु चरंति तत्थ
न जत्थ तिमसु-सुहसु-असू ॥

७५

लोहण्णवो अकमिअत्तिल्लोओ
उत्थयिओ तेहि पयल्लमाणो ।
दसा वि गण्हीअ इम जम जे
पधविहा संति गिही वि धन्ना ॥

७६

आरंभमाग भवयच्छमूल
परिग्गहो कारणमत्थि ताण ।
परिग्गह तेण अगारयन्तो
कुञ्जा अवस्स निययप्पमाण ॥

73

A man who abandons himself to greed is robbed by thieves called worldly objects is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins pit of misery and source of vices The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness are able to check the tides of the ocean of greed which has pervaded the three worlds Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence and acceptance of property is the cause of this activity A householder should therefore set a limit to the acquisition of property

७७

एए अहिंसाइ-यमा जइस्स-
सत्ति चरउ अरिहति सव्व ।
एसत्थि धम्मो खलु सव्वभूओ
साहाविईमा पुण जीअ-णोई ॥

७८

जमा अहिंसापहुडी वुहहि दि-
कालाइमज्जाइअयाविवज्जिआ ।
त सयमोमा भणिआ महव्वय
वितक्कराहे पडिपक्खचिंतण ॥

७९

हिंसाइणो सति वितक्कसणया
पच्चअमए खलु सत्तवीसई ।
कोहेण लोहेण य मोहओ किआ-
करावणाओ अणुमोअणा पुण ॥

८०

नवत्ति भेआ मिउ-मज्झ-तिव्व-
भेअत्तणा होंति जहुत्तसखा ।
पच्चअमए मिउ-मज्झ-तिव्व-
भेएहि भुज्जो तिविहा भवति ॥
(जुग्ग)

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahinsā and others] are not delimited by time and space etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सार्वभौम) When perverse ideas assail us we should think of their opposites [and thus dispel them]

79-80

Hinsā and others are called Vitarkas Each of them has twenty seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others or [3] suffered with approval to be committed by others again through [a] anger [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild ordinary or impetuous nature Thus we get twenty seven varieties Every one of these last again is further divided under three heads according as it is mild ordinary or impetuous

८१

अणंतमण्णाणमणंतदुक्ख
निभावणिज्जाणि फलाणि ताण ।
एएण उक्कोसयमागयाणं
फलं जमाणं निगदंति इत्थ ॥

८२

अज्झव्वयत्थरिअसालि-अग्गे
निसग्गवरा नि हवंति सत्ता ।
सच्चे एए आगमिए पइट्ठ
विणुज्जमणावि फलस्स सिद्धी ॥

८३

अथेअनामव्वयनिच्चलस्से
भवे समता रयणाण सिद्धी ।
एम थिर विज्झमदाइओ आऽ-
परिग्गहं जम्मवहतपोहो ॥

८४

जोगस्स दिट्ठी गयदंति अट्ठ
कमेण जगेहि सहऽट्ठहिं ता ।
घोहो सुसद्धाणसमन्निओ अ
सुन्चेइ दिट्ठी, पढमित्थ मित्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them What result is brought about by the Yamas when they are practised to perfection will now be stated

82

In the presence of one who firmly observes the vow of Ahinsā even creatures with natural antipathy against one another, are quieted down into being friendly When the vow of truthfulness is determinately practised it fructifies actions without efforts

83

When the vow of non stealing remains unshaken, there is the acquisition of jewels from all quarters When the vow of celibacy is firmly observed it gives highly excessive power and the vow of non covetousness fructifies into illumination of past births

84

The wise say that Yoga is practised in eight progressive stages (दृष्टि) which are respectively correlated with the eight divisions of the Yoga Drishti is a perception associated with right belief The first of these Drishtis is called Mitra

८१

अणंतमण्णाणमणंतदुक्ख
विभावणिज्झाणि फलाणि ताण ।
पपण उक्कोसयमागयाण
फल जमाण निगदंति इत्थ ॥

८२

अज्झव्वयत्थेरिअसालि-अग्गे
निसग्गवरा वि हवंति संता ।
सच्चे यए आगमिए पइट्ठ
विणुज्झमेणावि प ‌ ‌स्स सिद्धी ॥

८३

अथेअनामव्वयनिग्घल्त्ते
मवे समता रयणाण सिद्धी ।
धम्मे थिर विज्झमहोदओ आऽ-
परिग्गह अम्मक्हतबोहो ॥

८४

जोगस्स दिट्ठी पयदंति अट्ठ
कमण अगहि सदऽट्ठहिं ता ।
बोहो सुसद्धाणसमन्निओ अ
बुच्चेइ दिट्ठी, पढमित्थ मित्ता ॥

८५

In this Drishti perception makes a tardy progress Hence it is said to resemble a sparl of the fire of grass In this stage one does not get tired in rendering service to others neither is rancorous to others

86

A fortunate one who has elevated himself to this position indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One salutation to and remem brance of *Him*

87

And he the meritorious one duly serves those who have forsaken the association with worldly existence who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Drishti he natu rally feels a disgust for the ocean like Samsāra He ordinarily submits to progressive discipline and has deep *respect* for *religious-auspicious* precepts and full faith in listening to the essential principles of spiritual wisdom

८५

मित्तागय दंसणमत्थि मद्द
कणो तिणगिरस्स इहोपमाण ।
नन्नोवयार इह खेअचित्ती
न घट्टण देसजुअ परत्थ ॥

८६

देवाहिदेव कुसल च चित्त
पवद्दण ससरण च तस्स ।
जोगस्स बीअ इह घट्टमाणो
गेण्हइ एअं सुहभागधेओ ॥

८७

ससारवासा विरया असगा
महव्वयाइ परिपालमाणा ।
आयसभूआ सुहसाहणम्मि
जहोचिअ सेवइ पुण्णसाली ॥

८८

उव्विग्गया एत्थ भवण्णवाओ
सामन्नरूवण अभिग्गहा वि ।
कल्लाण-धाणीण समायरो अ
सद्धा परमत्थनिबोहणे अ ॥

85

In this Drishti perception makes a tardy progress Hence it is said to resemble a spark of the fire of grass In this stage one does not get tired in rendering service to others, neither is rancorous to others

86

A fortunate one who has elevated himself to this position indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One salutation to and remembrance of Him

87

And he the meritorious one duly serves those who have forsaken the association with worldly existence who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Drishti he naturally feels a disgust for the ocean like Samsara He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom

८९

पत्ते च दिट्ठिं पुढम पवण्णो
किंचापरा दुविय-दमेसु भद्दो ।
ओचियसपालणतप्परो अ
निरुविओ जोगविसारएहिं ॥

९०

दुब्बोह-घम्मे अज्जाहधासो
दुव्वत्तणदुम्मि सिओ कुढारो ।
सस्सगईं जा पगईअ हऊ
सपाडण तीअ इहं हवइ ॥

९१

अंते 'परावत्तण'णामकाले
उक्कोसओ पावइ दिट्ठिमेअ ।
उवागए भावमलम्मि हास,
कुओ मलस्सुक्करिस पिवणो? ॥

९२

'अहापवट्टे करणे' ठिईमा
आसन्नयणगंठिभिअस्स अंते ।
ता तं 'अपुव्वं करण' भणति
जोगण्णओ तब्भिअइत्तणाओ ॥

89

Those adepts in Yoga say that the good-minded one who has attained to this stage sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct becomes helpful in this stage to spiritual elevation

91

The fortunate one attains to this stage when the last parāvarta time at the most remains the internal impurity being lessened If the internal impurity is dense it is impossible for one to attain to right discrimination

92

This Drishti of above-mentioned virtues is attained to in the last Yathāpravrittikarana stage by him who is nearing the cutting of the Karmic knot The wise say that he is metaphorically said to have reached the Apurvakarana stage because it immediately follows the Yathāpravritti Karana stage

९३

जिणागमा चोद्दह भासिरे 'गुण-
ट्ठाणाणि,' भासिज्जइ तत्थ आइम ।
पारभदिट्ठिं समुरागए इम,
सामन्नओ घण्णिअमागम पुणो ॥

९४

जमप्पहाणा पढुमत्थि मित्ता,
तारा विइज्जा नियमप्पहाणा ।
सोअस्स सभ्भावणओ अ तत्थ
दढ निरत्ती, न परग-मोहो ॥

९५

सुसत्तसिद्धी सुमणत्तणं च
पक्कगया इदियजतण च ।
अप्पस्सरूवेक्खणजोग्गया य
पव फलाइ परिकित्तिआइ ॥
(जुग्गं)

९६

सतोसओ उत्तिमसोक्खलाभो
तवण सिद्धी तणु-इदियाण ।
सज्झायओ देवय-दंसण च
उत्तो समाही पणिधाणओ अ ॥

93

In the Jaina scriptures there are fourteen stages of development of the virtues [Guna sthāna] He who has attained to this Drishti is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Drishti are of the first stage [Gunasthāna] is an ordinary or general description

94-95-96

In the first Drishti stress is laid on observance of Yama while in the second Drishti called Tarā observance of Niyama is imperative Of the Niyamas [शौच, सन्तोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one s own body and disattachment towards other bodies moreover, by the practices of purity one acquires passivity purity concentration control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness perfection of the body and the senses is acquired through religious austerities repetition of sacred verses and Mantras leads to the blessed sight of the deity and the meditation of God facilitates deep concentration [Samādhi]

१०१

सम लहते इह अतराया
सद्धाहियाओ न य समवेइ ।
अवायदूरीभवणेण विच्च
सिआ समत्त पणिधाणपुव्व ॥

१०२

जहा रसण्णस्स जुयस्स कन्ता-
जुत्तस्स गेअस्सवणाहिलासो ।
तहा इण दिट्ठिगुणागयस्स
तत्तायघाइस्सवणाहिलासो ॥

१०३

तहिं असत विहल सुअं पि
बीअस्स घाओ विय ऊसरम्मि ।
सते तु तम्मि परसाहणाइ
कम्माविघायाय न दुल्लहाइं ॥

१०४

दिप्पा जुआ पाणयमेण जोगु-
त्थाणेण मुक्का भणिआ चउत्थी ।
इमाइ तत्तस्सवणप्पवित्ती
दीवप्पहासंनिहदंसणाए ॥

101

Owing to the acquisition of this posture all the obstacles are removed. There is no possibility of his being affected by heat and cold and the like and the impediments being removed all his rites are done carefully and with mature deliberation

102

One who has attained to this state takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side in hearing song

103

In the absence of the desire for hearing the knowledge of truth (शुश्रूषा), the hearing of it, bears no fruit as do the seeds in a barren soil while if the desire for hearing it exists ardently the other means for the destruction of Karmic forces are not wanting

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [Prānāyāma] and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp

१०

जो सास-पस्सासगईअ रोहो
त जोगओ पाणयम भणति ।
स रेचगो पूरग-कुम्भगा य
तत्थाऽऽइमो बाहिरसासवित्ती ॥

१०६

तप्पूरण पूरग-नामधओ
तत्थेरिअ कुम्भगसण्णओ अ ।
पगस्सहावा नहि जोगमारा
ता परिम्मे जति पट्टे वि मेइ ॥

१०७

भाषा पुणो पाणयमो उ पन्त-
भावस्स रआ, तह पूरणेण ।
अतस्सहावस्स थिरीकिईए,
आवइअ पत्थयमअमग ॥

१०८

थीप वि पुत्ता अवि मित्तओ वि
धम्मो विभो पत्य निआसुओ वि ।
खिवेज्ज सासू अवि धम्मदंउ
पाणंतकट्ठे वि न तं चपज्ज ॥

105 106

Control over inhalation and exhalation of breath is called Prānāyāma It consists of Rechaka Puraka and Kumbhaka Rechaka means exhalation Puraka means inhalation and Kumbhaka means suspension Those who Practise Yoga do not necessarily follow the same method therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechaka breathing in feelings with regard to internal nature is Bhāva Puraka and making steady in the mind the real truth is Bhāva Kumbhaka This Bhāva-Prānāyāma is the real part of Yoga

108

In this Drishty, Dharma is dearer to him even than wife friend and son He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एव भवपारजल चइत्ता
तत्तसुइस्साउपएण पुण्ण ।
धीम परोहप्परण करइ
महामई सगुरुभत्तिसाली ॥

११०

इमासु दिट्ठीसु चऊसु ठाइ
मिच्छत्तय गठि-अदारणेण ।
गठीअ भओ हवए थिराए
न ता चउक्क इह सण्हबोहो ॥

१११

अवज्जसवेजपयाहिघज
मिच्छत्तदोस पयअति पण्णा ।
उग्गोदए तत्थ थिमूलचित्ता
सजीवण णेति अहोगईए ॥

११२

मिच्छत्तदोसस्स पराजएण
ससारदुक्खोहनिबधणस्स ।
ससग्गओ दुग्गइदउभूओ
पुनब्भराइ हवए पलाओ ॥

109

The wise one with due devotion to his preceptor throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge

110

In these four stages perversion [Mithyātva] persists because the knot of Karma is not loosened therein It is however accomplished under Sthirā aspect So no inner perception is possible in these four aspects

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyatva [falsity] and at its terrible rise those stupefied by ignorance lead their lives to a lower stage

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence being overcome Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation

११३

समनुवाइ पडिकूलयाया
सञ्ज्ञाहणेम्मम्मि हिमोवयाया ।
सद्दाणसल्ला सयणेसगा य
हणेइ पाणी सहिन सुनका ॥

११४

सहासु वायप्पडिवायजप्पा
विसारयाण विचिहा हवंति ।
तत्ततसिद्धी न रहिज्जए ता
इहत्थि णाय तिरपीरगस्स ॥

११५

एगे अहिण्णू अमुग पयत्थ
जहाणुमाणेहिं निरुवयंति ।
तमेव अन्ने विबुहा पयत्थ
तयन्नरूवेण समत्थयंति ॥

११६

च हउवायएहिं अइंदियत्था
सवज्ज सका णणु निच्छिणेउ ।
ता पच्चिआ ते समयाउ होज्जा
विणिच्छिआ विस्सविसारएसु ॥

113

One destroys his own good by resorting to perverted reasoning (कुतर्क) which is an unfavourable wind dispersing the clouds of tranquillity which is like a fall of snow on the lotus in the form of good advice which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds Indeed they do not lead to the realization of truth or absolute conclusion This is illustrated by the example of Tilapilaka [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses the learned men of the world

११७

न धायमत्ता न य तक्कसत्था
पयासए धी अज्झप्पयाण ।
तत्तस्स सिद्धीअ पहो जहत्थो
जोगो, विणा तं न हु अप्पसिद्धी ॥

११८

नऽभ्भासमत्ताऽऽगमसंगहाण
नऽप्पस्स सत्थत्थपला अप्पणं ।
तत्तत्थबोहस्स हवज्ज सिद्धी
आलयए मा समसालिसील ॥

११९

न सद्दमए कलहो विवओ
णाणाविहाण खलु दंसणाण ।
विचारणीअ परमत्थतत्त
सम हि पासंति समक्खिणो उ ॥

१२०

कसायमोहस्स कए सजीअ-
सोहम्मि भव्वे सइ तप्परए ।
पराभव दंसणमोहणस्स
सद्दिट्ठि-आविब्भवण भवइ ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life The only way to know what is the truth is Yoga without which it is quite impossible to achieve real welfare

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition leads to realization of truth but it depends upon conduct characterized by mental tranquillity

119

It is not proper to dispute over the different technicalities of various systems of philosophy but we should reflect upon the real truth in them Indeed the impartial ones look on all things impartially

120

For the realization of truth one should always be alert to purify one's life When the Darshana-Moha [i e the karma which overcasts Right Faith-Samyak Darshana] is overcome there arises true discrimination or unsullied perception [सम्यग्दर्शन]

१२१

चत्तारि दिट्ठी पुरिमा सिरंति
मग्गाऽऽभिमुक्खेण विमुत्तिजोग ।
मिच्छत्तवता वि तयप्पभावा
कल्लाणजोग्गातिमपुग्गलत्था ॥

१२२

सतो विणीओ अ मिऊ निसग्गा
भद्दो तहा चारुचरित्तसाली ।
मिच्छत्तवतो त्ति विमुत्तिपत्त
सुत्ते मओ ससिअधम्मिअत्तो ॥

१२३

सेसे 'परावट्टण णामकाले
उक्किट्ठभावेण भवति अद्धे ।
सद्दिट्ठिणो णाम सिअस्स लाहे
उक्किट्ठयाए इणमो विलयो ॥

१२४

भासीअ सद्दिट्ठिचउक्कमेअ
थिरा य कता य पहा परा य ।
पभाहिँई तत्थ भवे थिराए
पइ पगासो रयणप्पहाभो ॥

121

When one pudgala—parāvarta time at the most remains these four stages are acquired Even though having Mithyātva they are directed towards the goal because their Mithyātva is lessened Therefore they being auspicious lead to the path of Salvation

122

One who is tranquil modest, good natured and endowed with excellent conduct even if possessed of Mithyātva is commended in Shāstras as Dhārmika and is blieved to be fit for Liberation

123

When half of the Pudgala-parāvarta time at the most remains an embodied being attains right belief (**सम्यग्दर्शन**), that is to say those having right belief reach Absolution within the said time

124

The stages where true discrimination arises are four namely Sthirā Kāntā Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i e a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२५

समादिट्ठे जा करणाण अत्था
पच्चादिट्ठे सा परिवेइअव्वा ।
सदिट्ठिमग्ग पढम गयस्स
सच्चाववोहो भमवज्जिओ अ ॥

१२६

कम्माण गठीअ विमज्जणेण
विवेगसभासिरमाणसाण ।
ससारचेट्ठा पडिभाइ बाल-
धूलीघरक्कीलणसनिहेव ॥

१२७

परूव-जोई परमत्थतत्त
वगप्पिओ नूण परो पयत्तो ।
एव च भोगो भवभोगिभोगाऽऽ-
भोगस्सरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कताइ भव पवत्तो
तारापहासनिहदसणाए ।
चित्तस्स देम थिरवयण ज
त धारण एत्थ वयति सता ॥

125

Pratyāhāra the fifth stage of Yoga which is acquired in this [fifth] Drishti means withdrawal of senses from all phenomenal objects The inner perception [sukshma-bodha] which first arises under this aspect [Sthirā] is clear [free from doubts]

126

To those who are enlightened by discrimination through the destruction of Karmic knot, worldly activity appears like a sport of children erecting a structure of sand

127

Under this aspect [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star Dhāranā which is the characteristic of this stage means fixing the mind steadily on an object

१२५

समाहिई जा करणाण अत्था
पद्याहिई सा परिवेइभया ।
महिट्ठिमेअ पढम गयस्स
सण्हावयोहो भमयज्झिओ अ ॥

१२६

कम्माण गठीअ विमेअणेण
विवेगसमासिरमाणसाण ।
समारचेट्ठा पडिभाइ बाल-
धूलीघरक्कीलणसनिहेव ॥

१२७

णरूव-जोई परमत्थतत्त
वेगप्पिओ नूण परो पयचो ।
एव च भोगो भवमोगिभोगाऽऽ-
भोगस्सरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कताइ भन पवसो
तारापहासनिहदसणाए ।
चित्तस्स देसे थिरयधण ज
न धारण एत्थ ययति सता ॥

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Under this aspect [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else phenomenal Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

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१२५

समाहिईं जा करणाण अत्था
पत्थाहिईं सा परियेइ अव्वा ।
सद्दिट्ठिमइ पढम गयस्स
सण्हावयोहो भमवज्जिओ अ ॥

१२६

कम्माण गठीअ विभअणेण
विवेगसभासिरमाणसाण ।
ससारचेट्ठा पडिभाइ बाल-
धूलीघरकीलणसनिहेव ॥

१२७

णरूव-जोई परमत्यतत्त
वेगप्पिओ नूण परो पवचो ।
एव ध भोगो भवभोगिभोगाऽऽ-
भोगस्सरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कताइ भव पवसो
तारापहासनिहदसणाए ।
चित्तस्स देसे थिरयधण ज
त धारण एत्थ वयति सता ॥

129

Having attained in this Drishti the sixth stage of Yoga the man goes further in his spiritual progress And on account of the steadiness of mind he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened to Sansāra

130

One who knows the truth about mirage passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like experiences it being disattached and advances on through it

131

Here is right and profound consideration [Mimānsā] which is like a lamp for dispelling the darkness of ignorance and with the high splendour of true knowledge there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [meditation] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self dependent

१२९

जोगस्स छट्ठगमिहोवगम्म
ससाहणे एइ पहु विकास ।
विरत्तणा अन्नमुआ न एत्थ
भवाय भोगा न य जगिअस्स ॥

१३०

तत्तेण मायमुवेक्खमाणा
तम्मज्झओ जाइ जहा अखिन्नो ।
भोगा सरूवण तहा विजन्तो
अणाउलत्तेण नओ पयाइ ॥

१३१

मीमसणा भाअइ दीविआभा
मोहंधयारक्खवणम्मि एत्थ ।
तत्तण्णामि अ मइुजल्ते
कुओ पयारा असमंजसस्स ? ॥

१३२

दिट्ठी पहऽक्कज्जुरतुल्लबोहा
झाणेक्कसारा रहिआ दआए ।
झाणेऽमय एत्थ पयट्टए स
समप्पहाण सयस गरिट्ठ ॥

129

Having attained in this Drishti the sixth stage of Yoga the man goes further in his spiritual progress And on account of the steadiness of mind he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened to Sansāra

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१३३

सन्व भव अन्नयस हि दुक्ख
सन्व भवे अप्पवस च सुक्ख ।
सुहासुह चत्थनमअमुत्त
ततोवल्द्धी अ गुणा इहत्थि ॥

१३४

जा धारणाए विसयम्मि पचाए-
गताणयऽन्नऽरणस्स त मय ।
झाण, समाही अ तमेव कित्तिओ
सरूवमेत्तापडिमासलक्खण ॥

१३

असगविर्त्ति इह सव्ववित्ति-
पय पहाए लदूए महप्पा ।
पसतचाढित्तमनीदमय-
दमेय नामतरओ परत्थ ॥

133

Dependence on others constitutes pain and self dependence constitutes happiness This is the real nature of happiness and pain The quality called realization of Truth is manifested in this stage

134

Dhyāna is defined as the concentration *of mind on the object of fixed attention Intensi* fied Dhyāna is Samādhi The concentration in Dhyāna when connected with the function of Dhyāna is called Dhyāna and the same Dhyāna when freed from such a function is named Samādhi Samādhi is the pure flow of meditating the only fixed object, without any other function The current of concentra tion in Samādhi flows uninterrupted like the incessant flow of oil while in Dhyāna there is some break [In fact Dhyāna being of various kinds Samādhi is also called Dhyāna]

135

The high souled one advances under this aspect to the state of disattachment (असंगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessi vely pure condition This is the reason why this state is called Sat—Pravritti—Pada (सत्प्रवृत्तिपद) It is Prashantavāhitva designated by the Sānkhyas and it is also named in various ways by others

१३६

परा परा णाम समाहिनिट्ठा
दिट्ठी समासंगविमुक्कभावा ।
सप्पीकया होइ इह पवित्ती
वाहो समाणो पुण चंदिआए ॥

१३७

आसन्न दिट्ठिं चरिमं महोन्नओ
सद्धम्मसंनासबलेण वेयए ।
लद्धु परं जोगमजोगमंतओ
णप्पाऽपवग्गं लहए अकम्मओ ॥

१३८

मित्ताइ रूव निगदीअ मित्ती
ताराइ तारो अ मणोविकासा ।
बलाइ सस्साहणकम्मसत्ती
दिप्पाइ अंतक्करणस्स दित्ती ॥

१३९

थिरा थिराए पुण तत्तभूमी
कंताअ कंतो समभावभावो ।
झाणप्पहाभासुरया पहाए
समाहिजोगो अ परो पराए ॥

136

The eighth aspect called Parā is rooted in Samādhi All attachment (आसग) disappears here One advancing to this Drishti which is endowed with the perception like the moon light is identified with the soul

137

One who has supremely advanced in this last Drishti obtains absolute Knowledge [Kevala jnāna] on the strength of Dharmasannyāsa yoga And in the end of life he attains final emancipation having destroyed all the remaining [i e Aghāti] Karmas through the last Yoga which is Ayoga [free from all activities all inward and outward movements]

138-139

The state of Mitrā is said to be friendship that of Tārā is mental development that of Bala is the power of practice that of Diprā is luminousness of mind that of Sthirā is firm ground of practice that of Kāntā is radiance of mental equanimity that of prabhā is the brilliance of meditation and that of Parā is the achievement of Samādhi

१४०

नणगोमयकट्ठहव्वभु-
 क्कणदीवजुद्दतुल्लमीरिअ ।
रयणोडुदिणेसचंद-भा-
 सममेआसु कमेण दसण ॥

१४१

खेआइदोसा इह निग्गया तहऽ-
 द्देसाइआ अट्ठ गुणा सिआ कमा ।
इच्चेवमट्ठगसमेअमट्ठग
 दिट्ठीण वुत्त मणिअ जहामइ ॥

140

[To recapitulate briefly] The instructive light in the first four is successively like the sparks of the fire of grass cowdung fuel and lamp-light and in the last four it is respectively like the light of jewel star the sun and the moon

141

While acting under these stages the eight *evils as languor etc disappear and eight eminent* qualities as freedom from hatred etc are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight fold Angas of Yoga according to my intellectual capacity

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

<u>अज्झत्ततत्तालोए</u>

अट्ठगजोगो णाम तीअ पयरण
समत्त ।

कसाय-जओ।



१

अप्पस्सरूवं पढमं पवेज्ज
जोगप्पवासोसुअमाणमेहिं ।
स एव जोगस्स हि अत्थि भूमी
आगासचित्तोयममत्थदा उ ॥

२

अप्पाण-खित्ते करिसिज्जमाणे
जोगण जत्तेहि अहव्व निच्चं ।
अणंत-निग्घा भमए विभूई
आणंद-विण्णाण-बलस्सरूवा ॥

३

इदं पयत्थत्तिअए समत्तं
अतत्थवतं न पिध सिआ तो ।
ते विण्णि जीवा अजडो अ अत्थि
चेअणमन्दाऽऽचरिअ जडेण ॥

४

पसिद्धमअ च जडस्स जोगा
अप्पा किलेसा सह संसदइ ।
देहा पुद्दत्तेण सरूवबोहे
उवह संघारमसंसदुक्खं ॥

1

Those whose minds are eager for treading the path of Yoga should first recognize the nature of the Soul because Soul is the proper field for practising Yoga otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field if constantly tilled with [the plough of] Yoga with proper efforts yields the divine grandeur involving infinite knowledge infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else They are animate and inanimate (जीव and अजीव) Our soul is enshrouded by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter When the discriminating knowledge that the soul and the body are separate, arises the soul is liberated from all miseries

५

आलोअमाणा अवि जम्म-मच्चु-
जराऽऽमओवद्दवदुक्खपुण्णं ।
संसारमज्झे अरमोहदोसा
समुव्विवंते न सरीरिणो तो ॥

६

बुद्धेहि वाहिप्पइ सव्वदुक्ख-
निआणमण्णाण-अणाणमेगं ।
तं तं भवं तव्विलया विराइ
नवहि उग्गेहि वि नद्दरा उ ॥

७

भवो कसाइंदियपारवस्स
अप्पस्स मोक्खो पुण तक्खइत्त ।
कोहाइणो तत्थ कसायसण्णा
चत्तारि उत्ता भवरुक्खमेहा ॥

८

जो वेरहेऊ परितावभूमी
समऽग्गला दुग्गइवत्तणी अ ।
उप्पज्जमाणो पढमं सठाणं
ददेज्ज अन्नं न य पावगं व ॥

5

Though men see that this world [Sansāra] is full of miseries such as death old age diseases and other calamities they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries The pain arising from this ignorance is destroyed when this ignorance is destroyed otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses is its worldly existence [Sansāra] and the victory of the soul over them is its liberation Anger etc are denominated Kashāyas and are said to be rain nourishing the tree in the form of Sansara

8

Anger is the source of enmity cause of affliction a bolt like impediment to quietude and a way leading to degradation When it arises it like fire first burns its own abode and it may or may not burn other objects

९

मन्तुस्स तस्सोवसम खमा खमा
खमा पर साहिउमप्पमगल ।
जा सयमारामविसालसारणी
किलिट्ठपावद्दिविमअणासणी ॥
[जुम्म]

१०

कोहो कसाओ मिउ-मज्झ-तिव्वाऽऽ-
ईहिं पयारेहि पसिद्धरूवो ।
जारिस्सरूवो स उदेइ तारि-
रसाणुविद्ध चिढवइ कम्म ॥

११

जोगस्स पज्झा परमा तिइक्खा
तओ परा अप्पबलस्स पुट्ठी ।
जो त विणा रिच्छइ जोगलच्छि
हलाहला चक्खइ जीविअ सो ॥

१२

अकारण वऽप्पगकारण वा
जया तया कुज्झइ निब्बलप्पा ।
एव च दोसक्कमणस्स पत्त
होन्तो अमू होइ किलस-भाण ॥

9

Forbearance which subdues anger is essential for the attainment of spiritual good This [forbearance] is a broad channel in the garden of self restraint and it is a thunderbolt in rending asunder the hills of heinous crimes

10

Anger is well known to all to be of various degrees such as gentle, intermediate and violent Proportional to the intensity of anger is the tenacity of Karma

11

Forbearance is the highest path of Yoga whereby spiritual power is developed He who desires wealth of Yoga without it is like one who desires [continuance of] life from drinking poison

12

A weak minded person gets angry now and then unnecessarily or even by a trifling cause And thus he being subjected to various faults renders his life miserable

१३

मणो सरीरं रुहिरं च जस्स
जहा जहा निच्चलयं थयति ।
सुद्धस्सहावं अहिईभवन्तं
तहा तहा सोचदस स पइ ॥

१४

निसम्म अन्नस्स दुभासिआणि
नोत्तेइआ होंति महाणुभावा ।
सपायणिं जो सहणस्सहावो
सढे सन्तं अरिह न थाइ ॥

१५

नोदेइ रोगी परदुव्वएहिं
पन्नायए णेव सिलोग-पोम्मा ।
ओहीरए नावि अ किंचि दव्वं
कुज्झेज्ज णो चिंतिअ माणभंग ॥

१६

समस्सहावस्स समासएण
सुद्धो सयं जीहइ माणसम्मि ।
चित्तम्मि से जाअइ आऽणुतावो
समो हि कोहज्जरणम्मि पाही ॥

13

The more one s mind body and blood are weakened the more the anger is excited and the more pitiable he becomes

14

The generous hearted are not susceptible to anger on hearing bad words from others One should acquire the quality of forbearance One should not stoop to revenge

15

Why should a wise man be angry ? By ill words neither disease is engendered nor is reputation sullied nor is there the likelihood of the loss of wealth nor is it also proper to be angry thinking himself insulted

16

If we resort to the virtue of forbearance the angry person feels himself ashamed and afterwards in his mind arises repentance because forbearance serves as the shower of water to the fire of anger

१७

कोहेण ओआसमुवइ वर
वरण दुज्झाणपरंपरा य ।
पउ रम्मे सुहसाहणम्मि
आसत्त रोसासयगारतत ॥

१८

पुराअणं पेरइ रूसमाण
ममाण कम्मं, अह चिंतणीअ ।
सहुज्झमाणम्मि परासिए घा
रूमेज्ज कम्मम्मि पओअए घा ? ॥

१९

कयावराहे जइ णाम कोवो
कम्मा णु ता किं न कयावराहो ? ।
इइ फुडीहोइ विआरणाए
कम्माणुपधो सयलावराही ॥

२०

तेलोक्कवीरा परमसआ वि
उवहुव सावरिमातणत ।
पासीअ दिट्ठीअ खमावहाए
अम्हाण ताइ न खमा खमा किं ? ॥

17

Anger breeds enmity Enmity gives rise to a series of evil thoughts Thus he who conducts himself on the path of the elevation of Self deviates from the right path by being susceptible to anger

18

On the other hand it should be considered that our previous Karmic forces make a person angry With whom should we be angry ? With the angry person who is no master of himself or with the Karmic forces which make him so ?

19

If it is proper to direct anger towards the offender then, has not the Karmic force committed the offence ? With inquiry all offences clearly appear to be the work of Karma

20

Even the Lords the lordly sages revered by the three worlds the highest of the valiant heroes in all the worlds extended mercy even towards those who were cruelly distressing them, then why should we not practise forbearance ?

२१

पच्चमाणाहूय-रत्तनेत्त-
निल्ठिन्न-पस्सेअकिलिन्नआसो ।
णेओ समालोइअ कुज्झमाणो
कारुण्णपत्तं जरभिम्भलस्स ॥

२२

जयाउरे दुव्वयणं कुणंत
कीनो जहा कीरइ णो दयाए ।
तहा दयाए अणुग्गेअणिज्जो
कोहज्जरा दुव्वयणं कुणंतो ॥

२३

परिचयत्ते अ घणप्फइत्ते
अप्पाऽऽगओ एस अणेगहुत्तं ।
नयाऽभिमाणो गलिआ कहऽस्स
जं संपयं दुव्वयणं न सज्झं ? ॥

२४

समाउसत्तो समए समेण
खिप्पइ पच्चाउसणा पुणाइ ।
पच्चोपणम्मोयसमाय धारि
जोग्गं न उत्तेजयणं भणाइं ॥

21

On seeing an excited person with lips shaking eyes red and with face heated and full of perspiration one should think him to be an object of pity as though he were attacked with fever

22

As anger is not excited out of mercy towards a feverish person uttering bad words so a person speaking evil words, being under the influence of feverish anger should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of pigeons [insects] Where had he lost his pride then that he does not now bear the bitter words ?

24

Pacification pacifies the reviler who is on the contrary more excited by imprecations Water extinguishes the blazing fire and not fuel etc which only increase it

२५

धण जढ थी परिवज्जिआ य
चत्तो समग्गो सयणाण वग्गो ।
वम्हा पकोवायरण इआणि
तहावि त चे हयभागया सा ॥

२६

तहाविहो को भुवणत्तए वि
मिच्छाऽहिगारा जहि मुज्झिउ णो? ।
महाण सव्वे जइ कत्थ कोहो?
न कम्मसग्गे इह कोह-ठाण ॥

२७

घेअ इह वत्तिल्वासर ज
कोवाणले पज्जलण विधेअ? ।
चे एहिअत्थे उचिओ णु कोहो
पारत्तिअत्थे पसमा न ताइ? ॥

२८

जमा कुणेज्जे णियमा कुणेज्जे
किं अ कुणेज्जे अ तव कुणेज्जे ।
परतु चे नत्थि समायगाहो
सव्व वि गच्छिन्ति निरत्थया ते ॥

25

When all—wealth wife and the whole family—are abandoned why should wrath be resorted to? However if it still persists it is a great misfortune

26

Is there any such person in all the three worlds with whom we are authorised to be angry? If all are ours there is no scope for anger Indeed in this creation of Karma it is not proper to subject oneself to anger—there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose should we not entertain forbearance for the good in the other world?

28

You may practise vows religious observances rituals and austerities but if there is no mental quietude all these are in vain

२९

मणो सरीरं वयणं च जस्स
ओगाहिरं खतिसुहासमुद्दे ।
धन्नो कयत्थो स महाणुभावो
जस्सऽस्स-पोम्मं खलु पेच्छणिज्जं ॥

३०

जमेव बाहेवदसाइ कम्मं
कीरेइ सज्जो विवरीअरूवं ।
तमेव कोहे परिसाममाणे
तवावहं होज्ज सुहावहं च ॥

३१

सतज्जणाए य विद्दोडणे वा
समण्णवाहाभिरओ उ सन्तो ।
झाएज्ज मे किंचण नासए णो
सच्चिस्सरूवं मम निच्चलं ज ॥

३२

जया जइत्थो पयडीहवेइ
भअप्पआसो तणु-चेअणाणं ।
तया न उच्छूढ-सरीरमोहो
धीरो विकंपेइ सरूव-मग्गो ॥

29

The high souled man whose mind speech and body are plunged into the ocean of nectar like tranquillity is blessed and really success full and is one whose lotus like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath does in haste tends on the subside nce of anger to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity if calumniated or assailed thinks thus — There is nothing of mine which is destroyed My real nature which is Sat chit—pure and perfect Spirit is indestructible or unchangeable

32

When clear illumination reveals the difference between Soul and body then a spiritual hero disattached from the body is engrossed in his true nature and ceases to be swayed by passions

३३

किआ सुसाहा य तवो सुसाहो
णाण सुसाह निअमा सुसाहा ।
दूसाहमग स य कोहरोहो
स साहिओ साहिअमेव सव्व ॥

३४

णेअ गिहत्थेहि वि जत्थ-तत्थ
कुद्धस्सहावायरण न जुत्त ।
स वत्थ सव्वेसु वि घोसणेसा
तस्सजम उज्जमण हिआय ॥

३५

अणेगसत्थाणि विलोइआणि
पत्त च अज्झप्पगिरारहस्स ।
तहावि लद्धा जइ णो तिइक्खा
णेओ तया सो हिअएण मुक्खो ॥

३६

न जाय सदमइ माणमाइ-
कसायदोसप्पयरप्पयारो ।
कोहो भवे ताव असकरोहो
न ताव सपज्जइ अप्पसती ॥

33

Rites austerities knowledge and vows are easy to practise but only wrath is most difficult to be subdued If it is subdued every thing else is already accomplished

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere We Proclaim to all that to try to curb anger is beneficial

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge he must be thick-headed

36

As long as the progress of such evils as Egotism etc is not checked anger cannot be subdued nor is spiritual tranquillity acquired

३७

माणेण अम्हाण महावराहो
कओ हरन्तेण विवेग-चक्खु ।
तहावि सगो परिहीरए णो
अरिस्स एआरिसदारुणस्स ! ॥

३८

विवेग-खीरं जइ रक्खणीअं
न दुण्णयाऽभिडिअं सिआ ता ।
विज्जासुहारस्सिसमुण्णरस्सी
माण-भधिज्झसणओ फुरति ॥

३९

विआरणाए पडिभाइ सम्म
ठाणं न माणायरणस्स किंचि ।
पयस्सअभिसिञ्चइ एव णाम
लोअम्मि एक्का अहिओ विइज्जो ॥

४०

नाऽणण्णसाहारणबुद्धिमत्त
नाऽणण्णसाहारणसत्तिअत्तं ।
नाऽणण्णसाहारणसपयत्त
सगच्छए गव्विरया एइ ता ! ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy!

38

If the milk of discrimination is to be preserved it should be preserved from the serpent in the form of arrogance The cool moon light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence power and prosperity Why should we then be vain ?

४१

न फुल्लनेत्तेहिं सिरी पसण्णा
दिण्णो वरो नावि सरस्सईए ।
महत्तपुण्णं च कयं न किंचि
मडप्फरो विप्फुरए तहावि ! ॥

४२

न धीरिआ या न गहीरिआ या
न सासहित्तं न परोवयारो ।
गुणे वराए न समुन्नयत्त
मओम्हवाउल्लदसा तहावि! ॥

४३

रुवण कामप्पडिमो वि मज्झो
कालंतरे आमयओ गिलाइ ।
रण्णो वि रोरीभवणं फुडं च
को ताच्चलयायरणम्मि अट्ठो? ॥

41

Oh! the vain gloriousness of human beings though the goddess of wealth with her eyes blooming smiles not on them the goddess of learning confers no boon on them and they themselves have not performed any great action!

42

Though there is neither patience nor solemnity nor endurance nor benevolence nor any other eminent quality or art yet man entertains arrogance! [Really speaking arrogance is censurable in every state even in the state endowed with all of these and also all other excellences It follows from real wisdom that the more grandeur increases the more humility is maintained]

43

A man even though equal in beauty to the god Cupid becomes after a lapse of some time emaciated with diseases and it is quite evident that even a king may become a beggar Then does what benefit accrue from the cherishing of pride?

४४

सामन्नयग्गो खलु लक्खणाइ
अमू अ कोडीसममू अ भूव ।
अमू अ चक्कसममू अ देव
अमू अ देविन्दममू मुणिन्द ॥

४५

अमू अ सव्वण्णुममू अ विस्स-
विस्साहिणाइ परमसिआर ।
सम्मत्तणेण अवलोअए त्ते
फुओ तया तत्थ मयावगासो' ॥

[जुम्म]

४६

सव्व सुरिन्दा भसलंति जाण
पयम्बुए ते परमेट्ठिणो वि ।
छिवंति नाहकरण मणा वि
दप्पुल्लया ता कह सगया णो? ॥

४७

मणेण मतण निआहिमाण-
घट्ट मणूसो परिचिंतए चे ।
ममू तया तस्स जगेइ विट्ठ
भव परंसि पुण हासभूमी ॥

४८

महव्वयम्भोम-विहावरीए
तवस्सुहादोहिहराहुणा य ।
जा माणमग्गण न सचरेइ
सो धन्न-पुण्णो सुरगेअकित्ती ॥

44–45

There is no scope for arrogance if a man of the middle class keeps properly in view a millionaire and a millionaire a multi millionaire a multimillionaire a king a king a paramount lord a paramount lord a god a god the Indra the Indra the lord of Yogis the lord of Yogis an omniscient one and an omniscient one the Lord of the whole universe—the embodied Paramātma

46

When the Lords of the world the lordly sages at whose lotus like feet the gods the Indras swarm like bees are not at all touched by pride is it then proper for us to be proud ?

47

If a man composedly views his arrogant conduct well he would be ashamed for his proud conduct and also he would feel it to be an object of ridicule to others

48

That man who does not tread the path of pride which is like a night to the lotus in the form of Great Vows and which acts like Rāhu to the moon of austerity is blessed and his glory is extolled by gods

४९

भयम्मरूच परिचिंतिऊण
धारह ता माणभुअगसग ।
णेवाऽमय तस्सहयारिभाए
भवे पर मोहविसोवभोगो ॥

५०

माया मया जोगत्या-हुआसो
णाणऽग्गला दूहवया-निआण ।
प जेज्ज त सव्ववहारलच्छी-
आकंखिणो अप्पहिअत्थिणो धा ॥

५१

पए पए जे अवहति दम
किं पासिआ ते सुहिणो धणेण? ।
न नायओ किं ववहारवित्ती
घेप्पइ ज दुच्छिअदब्भवट्ट ? ॥

५२

नायण्णइट्ठो मणु रो भवे च
सिआ सुही उज्झमओ अवस्स ।
दुह पर नायपरिक्खरूय
नाऽनाय-मग्गेण परं पहुस्स ॥

49

Therefore realizing the nature of this phenomenal world keep off the pride-serpent Its association brings on no good On the contrary it forces one to swallow the bitter poison of infatuation

50

Hypocrisy is fire scorching the creeper of Yoga it is an impediment to Knowledge and it is the source of misfortune It should be cast off by those who desire their spiritual elevation and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy ever seen to have become happy by wealth ? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy ? Why should the evil way of fraudulence be resorted to ?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties while adhering to the path of virtue are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

'३

न चे त्र्लिह्म्म वि धम्मबाहो
विज्ञाणिअ'च 'धणिओ अह म्हि' ।
माया-धण सज्झसमट्टभूअ
निव्विनसति पुण नायरित्थ ॥

'४

दट्ठूण स्भायरणेण लाहं
लुद्धासया न तुवरंति काउ ।
सुट्ठु विचारिज्जिउ किंतु तहिं
दसु'भव जीवणदूगयत्त ॥

'५

माया-धण चिट्ठइ णो चिरस्स
भुं'विज्जए नावि भ त सुहेण ।
भर पुणो त सयणोघघाइ
अस्मेइ नो दुक्खपरंपरा य ॥

'६

अपच्चयाण पसयस्स भूमिं
नहा असण्णायवपतिपसु ।
न ससपज्ञा मणसल्लभूअ
मायाऽऽयर दुग्गइमावहत ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened Wealth earned in deceptive ways is indeed perilous and ends in distressful state while it acquired by fair means tends to peacefully live

54

Having seen the gain obtained through deception the avaricious become eager to practise it But they should fairly think of the ruin of career brought about by hypocrisy

55

Wealth obtained through deceit does not last long and such wealth cannot be enjoyed with ease it also proves destructive to kinsmen and it gives rise to a series of miseries

56

One should not resort to deception the generator of disbelief the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation

८७

जेहिं सुद्ध उज्झइ पावेर
पतारिऊण निअ-अत्थ-लोहा ।
पूसति हिंसाविसवल्लरिं ते
धम्मो हुओ परिसनीदयाण ? ॥

८८

पिवीलिआई दलुआ सरीरी
रक्खति जत्तेहिं, णरे पुणो जे ।
खियति कट्ठे परिवंचिऊण
न ते दयाधम्मविचारवन्ता ॥

८९

पतारणा-वट्टणमक्कदो उ
देवत्तवे गज्जणमन्नद्दो अ ।
पआरिमा णेव तरति किंपि
काऊण धुत्ता निलयं णिडाले ॥

९०

पवंचणारूवयसनियाए
किआ-पओ विविअमावहेइ ।
सुद्दे मणे उप्पयमायमल्ले
पहुप्पए बीअयमङ्कुराय ॥

57

They who distress others by practising deception out of selfishness nourish the poisonous creeper in the form of injury What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts small insects such as ants etc yet bring calamity to human beings by misleading deceptions do not understand the principle of mercy

59

On the one hand there is ardent promptness in the use of deception and on the other hand clamorous uproar in the worship of God is heard It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites taken under the influence of delirium of deception affects a change for worse The seed sown in the mental field when purified by the uprooting of deceit tends to sprout forth

६१

ससार-सिंधुस्स विल्घणट्ठ
अज्झप्प-पोए बहुभागलम्मे ।
च छिद्लेसा अवि दभरूवो
सिआ न तप्पारगई तओ ता ॥

६२

घणे हुआसो पल्हो सहित्ते
वाहो सरीरे कमले हिम च ।
जहा तहा सतिकरम्मि धम्म
उवप्पवो होअइ दभदोसो ॥

६३

पओअण किं नु मुणिव्वयाण
ज तेहि कीरज्जइ दभवज्ज ? ।
दभावयासो न सुहक्किआए
अन्नत्थ पावस्स य पोसणाए ॥

६४

एगतओ नाणुमई रिस्सीण
न या निसेहो खलु धम्मसत्थे ।
घरेज्ज ना सयसुहाहिलासी
पह अमाय सह आरियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship obtained only by pre eminent merits useful for the purpose of crossing the ocean of the phenomenal world, then the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma the source of peace as fire to the forest quarrel to friendship disease to body and frost to lotus

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory Hence one should not resort to deception he should frankly tread a noble path

६५

अहो! सपउण पगप्पयंति
जणो पवज्जिज्जइ पवगहिं।
परंतु धन्ना अविवेग-अंधा
अप्प पतारेंति निपसणा ते॥

६६

निस्सल्लयाए पयगालणाओ
अप्पाहिरे धम्मिअ-साधकारा।
एव हु जोगेगवइप्पयसो
एव हु मोक्खुज्जमणे पयासो॥

६७

पाडग्घरो मोक्खपहम्मि एगो
सपत्थिआण सुमहासयाण।
स लोहनामा भुवणे पसिद्धो
मोहस्स रण्णो पढमो पहाणो॥

६८

एगो हु लोहो भवबंधमूलं
निल्लोहया चेअ य मोक्ख-मग्गो।
एअं हि संसार-विमुत्तिमग्ग-
दिदृक्खण जोगविऊ कुणन्ति॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane methods but as a matter of fact those mean persons blinded by the darkness of illusion deceive themselves

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy It is the only way which secures one an admission to the path of Yoga and in this very manner the effort for absolution gets developed

67

Indeed the most horrible of the robbers against high souled persons who are journeying on the path of salvation is well known in this world as greed It is the chief minister of the king delusion (मोह)

68

Indeed greed solely is the source of the phenomenal world and its non existence is the sole means in the attainment of freedom Wise persons who are authority on Yoga have thus outlined the differentiation of the paths of the phenomenal and the non phenomenal

६९

लोहो पुरोगो अइदुञ्जयाण
तस्सि जिए किं न जिअ तिलोए? ।
कोदारणाम अवि मेसभूओ
मोहो करिज्जइ लोहयाए ॥

७०

लोहो खु चिंता-लइआसु कंदो
रक्खो गुणाण फवलीकिईए ।
विग्घो महतो पुरिसत्थकज्जे
जिणेइ त सत्तसमुद्दचित्तो ॥

७१

चे सत्तिओ ते पुरिसाहिमाणो
चे अत्थि लोअग्गपयाहिलासो ।
फारेहि फार गुरुलोह-पार-
नीरजणत्थ तुह पोरिस ता ॥

७२

सागा वि पुरउमसत्तओ जे
सतुच्छि-तुच्छि उल्लमभागधेआ ।
अहोल्लिअन्तकरणा महत्थ-
लोहाऽहिकतण भवंति ते वि! ॥

69

Greed ranks first amongst the indomit ables When it is subdued nothing remains to be subdued in all the three worlds Delusion (मोह) itself is destroyed when greed is over powered otherwise it remains even after the removal of anger etc

70

Greed is a bulbous root of the creepers in the form of anxieties It is a demon devouring as a mouthful, good virtues It is a great impediment to the achievement of success or to the expanding of a manly effort for the noble motive He whose heart is an ocean of vitality or spirit subdues it

71

Oh good one ! if your pride is pious and legitimate and if you desire to be foremost among the people then strive hard with all your might to batter down the ramparts of greed

72

The hearts of those who are not able to stuff their bellies even with vegetables are also again moved with the breeze in the form of intense desire

७३

सहइ णो लोहपराहिओ किं ?
लोहोद्धओ किं न करइ कम्म ? ।
भणत्थमम्मापिअराण यावि
कुणेइ लोहच्छुरिआ-हययखो ॥

७४

जे दूमिउ निक्करुण जणे म
ओअन्द्रिऊण निचिणीअ कोस ।
काउण जे दारुणसगराणि
दावीअ भिम्फ पल्यावमास ॥

७५

लोहट्ठिआ त अवि मिच्चु-काले
होही सहाऽऽदाउमल न किं पि ।
पगागिणो रक्सुदा पयाया
सकम्मसाऽऽमुत्तिअघोरपाया ॥
(जुग्ग)

७६

पणावि सद्धिं न गया छमसा
लाहेण जूरंति विहय लोआ ।
सम्म चित्तारिज्जइ चे विवगा
तोसाउ सुक्ख पडिभाइ पगा ॥

73

What affliction does a greedy person not bear? What action does he not do? One whose eyes are blinded by the knife of greed does not scruple to launch even his parents into calamity

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized and those who fought in terrible battles and created the horrible scene of universal destruction were not able to take anything with them at the time of death They who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces

76

This earth has never accompanied anyone People are uselessly distressed by greed Contentment alone contributes to real happiness if we rightly reflect

७७

वप पयासे पउरे वि इट्ठ
जणो न सगाउणए तयाणिं ।
किलिस्सए किं तु विचारणीअ
त पारकर न जमम्हकेर ॥

७८

यहुप्पयासेहि नि नत्थसिद्धी
अयत्तओ वस्सइ कज्जसिद्धी ।
एअ धुअ चिंतिअ कम्मसत्ति
अवेज्ज नाणिट्ठसमागमम्मि ॥

७९

न पाउसुज्जोअमिमा न यत्ता
परंतु लाहोत्थविगप्पधूमा ।
अप्पाणचित्त कलिण विहेय
वज्ज गिहम्मेहि वि हन्दि ! कम्हा ? ॥

८०

वाहस्स रोहस्स समो समत्थो
अहं न माउक्कमहविरेय ।
मायाऽऽमयस्सोसहमुज्जुआ य
लाहपदाणप्पवणो अ तोसो ॥

77

Even after tremendous exertions being made the desired object is not obtained and it brings on distress to the mind but we should consider that what belongs to us does not belong to others or what does not belong to us belongs to others

78

Success in one s desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily So considering the inevitableness of the working of the Karmic forces one should not be sorry if one has to face unwelcome occasions

79

From this cessation of activities is not to be inferred but why should honseholders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquillity of mind is able to remove anger gentleness destroys pride sincerity vanquishes deception and contentment is potent enough to eradicate greed

८१

कोहाइपाउब्भवणप्पसंगा
निवारए चिंतिअ पुव्वमेव ।
आए पसंगेण कसायभावे
मिआऽऽसु याहित्त-उवायसेवी ॥

८२

न लब्भए जम्मणभिप्फरण्ण-
पेरन्तदेर सिवमन्तरेण ।
अणतअप्पुग्गलपरगास
अवट्टिआ दीहरसाहणाओ ॥

८३

पगतिअच्चंतिअदुक्खनासो
असम्भवो नूण भवप्पवामे ।
तस्साहणं संचकिलेसजाल-
समूलनिम्मूलणमेगमत्त ॥

८४

कोहाई परिपथिणो जह जहा पाविज्ज अप्फुण्णय
उच्छेज्ज तहा तहा दुपत्थ चत्तूण दुक्खावह ।
जो कोहाइविआरकारणसमाओग चलोहोइ णो
कत्तो होज्ज थिलम्बिओ महयलो सो जोगसग्गाऽऽगमे ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions If they rise yet occasionally care should be taken to curb them immediately by the means already described

82

Without the manifestation of infinite power of one s soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [San Sāra] It is only accomplished by the uprooting of all infatuation or delusion

84

One should exert oneself discarding carelessness or mental feebleness to take such steps as will make one more and more free from the foes anger and others He who poss e sed of sublime spirit is not affected when confronted by passions is sure to reach without delay the summit of the mountain of Yoga

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीम-

नायविसारय-नायतित्थ-
मुणिनायविजय विरइए

अज्झत्ततत्तालोए

कसाय-जओ णाम चोत्थ पयरण
समत्त ।

झाण-सामग्गी ।

१

कसायरोहाय जिइंदिअत्त
जिइंदिअत्ताय मणस्स सुद्धी ।
तस्सोहणत्थ समया, अमू आऽ-
ममत्तओ त पुण भावणाहिं ॥

२

भीमा भवभोणिहिणो भय चे
ता इंदिआण विजए जएज्जा ।
सरिस्सहस्साऽपरिपूरणाअ-
सिंधुव्व जे णेव हवंति तिप्पा ॥

३

देहतदुक्ख गय-मीण-भिंग-
पतंग-सारंगकुल पयाइ ।
जगम्मि पक्के क्कहिसीअदोसा,
सव्वस्सरम्मस्स कहेच ता का ? ॥

४

अचुच्चमुच्छप्पणपच्चलाणि
जेउ असत्ती जइ इंदिआणि ।
भूमंडलद्दोलगसत्तिणा वि
ओयसिणो किं णु बलस्स माहु ? ॥

1

The subjugation of senses is conducive to the removal of passions It [subjugation of senses] results from the purification of the mind which, in turn is brought on by tranquillity, taking its birth from the absence of egoism and the absence of egoism really springs from reflections or meditative practices

2

One should try to get mastery over one s own senses if one is afraid of this terrible ocean of worldly existence [Sansāra] The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers

3

It is quite evident that herds of elephants fish bees moths and deer go to destruction through the fault of excessive attachment of each to one sense only then what to say of those who are under the influence of all senses ?

4

Of what value is the power of the powerful one who is able to shake the terrestrial globe if he cannot get mastery over his senses capable of bringing intense delusion ?

९

[illegible]ति [illegible]णि मणरम [illegible]
उन्वहिर तरस पसारणम्मि ।
असदमो [illegible] च तरस
[illegible] मोक्खस्स य अत्थि मुग्ग ॥

१०

असत[illegible]र्णा
[illegible] विणिउत्तगिझो ।
[illegible] पिणारपहि
म अमरा[illegible]-सुहं हि पर्य ॥

११

[illegible] सत्र[illegible]
[illegible] सुद्धी ।
[illegible]
[illegible]सिद्धिमूलं ॥

१२

[illegible]
[illegible] ॥
[illegible]
[illegible] ॥

9

When the mind is controlled the Karmic forces are checked and when it is at large the Karmic forces multiply The control of mind is the source of absolute freedom and its want is the source of bondage

10

Even by whatever means possible the monkey like mind habituated to rambling in the whole world should be kept under complete control otherwise peace or happiness is not attainable

11

The purification of mind is the only essential principle of all scriptures Contemplation alone suffices for the annihilation of the Karmic forces and its sole source is in the complete purification of the mind

12

The purification of mind which is the beacon light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga must be first attained Without it every effort is fruitless

१३

जहा जहा णिल्लसए समत्तं
तहा तहा दोस-मलो झरेइ ।
तहा तहा पुसइ चित्तसुद्धी
तहा तहा धड्ढइ समओ वि ॥

१४

जया मणस्सयमणस्स देरा
खणं पि सम्माणुहओ उदेइ ।
सुद्द तयाऽलोइअमुल्लसेइ
वण्णिज्जए किं णु सया समा ता ? ॥

१५

सम्मज्जण पूरिअमत्थि जस्सऽ-
न्तल्लोअणे मोहतमण्णासा ।
अमू सरूवं परमेसरस्स
सुयम्मि सपासइ पुण्णमुत्ती ॥

१६

दूरं दिये, मास्खपय सुदूरं
सम्मा मणस्सनिदिश तु सोक्खं ।
भामाइउ सम्ममिदंप भव्व,
इदंप मोदग्गो समयारयस्स ॥

13

As the virtue of equanimity progresses faults or impurities are wiped out purity of mind is nourished and delight is increased

14

Indescribable indeed is the inner delight when even for a short time the mind is drawn inwards and rendered quiet! Then what to say of those who are always possessed of inner tranquillity?

15

The high souled one whose inner sight is full of the collyrium of quietude sees by the removal of delusive ignorance within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude In this very life there is absolute freedom to those who are possessed of supreme peace

१७

पेऊस-वासो मण-मंदिरम्मि
समत्तरूवो हवए जईए ।
संसारदावाणलदाहतावो
अप्पाणमक्खदइ किं तईअ ? ॥

१८

अप्पाणमण्णा परओ विभिन्नं
अप्पेण सम्मं अणुहोइ जाहे ।
ताहे पयासेइ ममत्तण से
असंकलाहं विवुहेस्सराणं ॥

१९

सरक्खिए मोहमिगेसरेणं
भयंकरे दोस-वणम्मि दाही ।
समत्तरुक्खज्झाणंछियो जे
दाहं परं तं परिनिट्ठिअत्था ॥

२०

निसग्गवरा अवि देहधारी
आलोअणा जस्स मिहो समंति ।
विअंभए से समया-बलं तं
तमंव न्यस्स परा विभूई ॥

17

Is it possible for the conflagration in the form of this gross material world to approach the great soul on whose mental field the nectarious shower of equality pours down?

18

When the soul [person] fairly distinguishes itself as quite separate from all earthly objects there is awakened the sense of equality which is inaccessible even to the lords of heavens

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions well preserved by the lion of delusion (मोह)

20

That beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity This is the supreme magnificence of the Supreme Soul

२१

अनिच्चभावाइअभावणाओ
महेसिणा बारह भाविआओ ।
विभावणा ताण समत्तरूव-
तमप्पणामे समया फुरेइ ॥

२२

देहो न निच्चो विहवो न निच्चो
भोगा न निच्चा विसया न निच्चा ।
विणस्सरो एस समो पवञ्चो
न किं पि अत्था-त्रिसओ इहत्थि ॥

२३

नरेसरा चक्कधरा सुरेसरा
जोगीसरा वा भुवणत्तपसरा ।
सव्व वि मच्चुस्स उवेंति गोअर
भवे इह को सरण सरीरिणो ? ॥

२४

दुक्खाणि दुक्कम्मविवागकाल
होअन्ति उग्गाणि तणूधरस्स ।
सहुप्पए को वि न तस्स नाणे,
मग्गोवमस्सा सरणं नु सन्ता ॥

21

The light of equanimity flashes when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence propounded by great sages

22

Anitya Bhāvanā Body wealth enjoyments and objects of senses are all liable to destruction All the phenomenal world is transitory There is nothing here reliable

23

Asharana Bhāvanā When kings paramount sovereigns Indras lordly Yogis and lords of the three worlds are all inevitably doomed to destruction [are within the reach of death] then whose protection could be resorted to by embodied beings ?

24

At the time of the maturation of evil Karmic forces terrible miseries befall embodied beings None is able to protect them The good—the sages are considered to be the refuge only on account of their showing a right path

२५

मयण्णवो जम्म-जराऽ-मसाण-

पाणीअगुण्णो सर-थाइयो अ ।

समोह-आयत्त-विपत्ति-मच्छो

दुत्था णु सायत्तं इह परित्थम्मि ! ॥

२६

पणागिणो सन्ति मया मरीरी

दहऽणमाणा भय-भीम-रण्णे ।

काऊण पाय सपरत्थमगा

विनिम्मय गय बहु मणाणा ॥

२७

पिज्झमाणा बाहिर-पिम्म-पिरसा

मयिसमझाणझमणो णु मणा ।

इमं मरीर पुण्णसमणा

का णस्सए ता भुयणे सण्णो ! ॥

२८

मन्न मईणा मरहि णपय

दरहि णाणो मगुरुम्म मोह ।

को णाम णरा भणिएहि णोआऽऽ-

ण्णस्स सम्म-हिम हणेज्जा ! ॥

25

Sansāra Bhāvanā The ocean of worldly existence is full of the waters in the form of birth old age and death and has the submarine fire in the form of cupid whirlpool in the form of ignorance and fishes alligators etc in the form of calamities In such a world [Sansāra] how can we look for happiness?

26

Ekatva Bhāvanā The embodied souls come and go alone in this terrible forest of the phenomenal world In this revolutionary world the embodied beings having committed sins for themselves and others go alone to the other world and alone experience distress [as the fruit of their evil actions] being without any shelter

27

Anyatva Bhāvanā The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon When this body is evidently separate from the soul what other thing is to be identified with this soul?

28

Ashuchi Bhāvanā This body from which continually flows impurity through nine openings is an abode of dirt Who may be indifferent to one s spiritual good by being attached to the body which is ephemeral and an abode of diseases?

२९

जोगा मणा-वाणि-सरीरकम्मा
ते आसवा कम्मनिओगणेण ।
बंधन्ति कम्म असुहा सुहाओ
जोगाउ भेदो असुह सुहं हि ॥

३०

जदा जल गेण्हइ आणयं तं
छिद्देहि, कम्मं तह दइपारी ।
एएहि जोगहि सुहासुहेहि
भण्णिइ जिय निग्गमण न होइ ॥

३१

निरोहण अपुण आसवाण
स संवरो वुच्चइ कारियएहि ।
दिढावण आसव-संवरान
मग्गा सरेज्जाविरमो भवइ ॥

३२

कम्मक्खओ वच्चइ निज्जरत्ति
दुहा सकामाकाम-सभमा सा ।
पणो हि कम्माण जदा कम्मं
तवं दयाणा अवि निज्जरेह ॥

29

Āsrava Bhāvanā Yoga is here the activities of the mind speech and body and it being the channel of the influx of Karmic forces is designated Āsrava Embodied souls assimilate karmic forces good or bad according to their good or bad Yoga

30

As a vessel with holes admits water so the embodied soul attracts good or evil actions [karmas] through the holes in the form of good or evil Yogas As long as this Asrava [channel of karma] prevails nobody gets out of this phenomenal world [Sansāra]

31

Samvara Bhāvanā The learned call the stopping of this Asrava—the channel of karmic forces Samvara The reflections of Asrava and Samvara bring on indifferent attitude of mind to worldly affairs

32

Nirjarā Bhāvanā The destruction of karmic forces is called Nirjarā It is secured in two ways volitional or non volitional they [karmic forces]reach maturity of their own accord like the fruits on the trees or by the employment of expedients

३३

लोओ समग्गो जड-जीवपुण्णो
जहा तहा तप्परिचिंतण ज ।
सा भावणा लोगविआररूवा
मणोवसीकारफलप्पदाणा ॥

३४

सरीरिणो उद्धरिउ दुहाओ
पवट्टओ केरिसधम्ममग्गो ।
लोअस्स लोगुत्तरपूरुसेहि
जो नेइ कल्लाणपय जहत्थ ! ॥

३५

धम्मो खमा मद्दवमज्जव च
सोअ च सच्च तव-सयमा य ।
चाओ तहाऽकिंचणया य बम्हो
इच्चेवमुत्तो दसहा सुहाय ॥

३६

कम्म विलिट्ठे अवलीभवते
लद्दे वि जोग्गे नर-जम्मणम्मि ।
जहत्थकल्लाणसहाणुकूला
तत्तप्पईई बहुदुल्लहत्ता ॥

33

Loka Bhāvanā —Reflection on the world full of animate and inanimate objects [as it appears to be or it is] is Loka Bhāvanā Such meditation is highly conducive to the subjugation of mind

34

Dharma Bhāvanā —The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries which [the grand truth Dharma] leads to the real welfare

35

Dharma is said to be tenfold forbearance tenderness candour purity truth austerity restraint renunciation propertylessness and celibacy This is the excellent path leading to happiness

36

Bodhi Bhāvanā This glorious human birth is secured when the severe karmic forces are weakened Even then it is very difficult to obtain the real power of discrimination [Bodhi Ratna] which is the first instrument of the achievement of real welfare

३७

एआरिसीहिं खलु भावणाहिं
सुवासिअतक्करणो मुमुक्खू ।
ममत्तधूणावहरिज्जमाण
सरक्खिउ सक्कइ सम्म-लच्छि ॥

३८

ममत्तमाल्विअ झाणमाचरे
सम्म विणा तत्थ कए विडंबणा ।
झाण समायाइ जहा जहुन्नइ
तहा तहऽण्णावरण विलिज्जइ ॥

३९

झाणं समत्तेण विणा न होइ
सम्म न कोआसइ झाण-हीण ।
परोप्परावक्खणओ अमूणि
सयाविरे उक्करिस दुवे वि ॥

४०

अयि दारुणपायमारिणो
परिचिंसा सुहजोगसाहणे ।
परमं समुवागया पय
सयलं कम्म-मल पक्खालिउ ॥

37

The aspirant after emancipation whose heart is well scented with these reflections becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished on the contrary the undertaking of meditation proves causing degradation The more the meditation progresses the more the Karmic forces enveloping the soul are removed

39

Concentration is not attained without equanimity and equanimity is not elevated without concentration Both being interdependent one renders the other steady and **vice versa**

40

The embodied souls though they were encumbered with heinous sins attained being turned to the path of auspicious yoga to the highest state [final beatitude] by the washing off of all Karmic dirt

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय विरइए

अज्झत्ततत्तालोए

झाण-सामग्गी णाम पचम पयरण
समत्त ।

झाण-सिद्धी ।

१

अप्पस्सरूवं खलु मोक्ख-तत्तं
तं नऽप्पसुद्धीअ असिद्धयाए ।
अप्पस्स सुद्धी अ कसाय-हाणं
पाउज्जेज्ज तम्हा तहिमेव मुत्ती ॥

२

सुद्धो तयो अप्परइस्सरूयो
त नाणजोगं निगदंति सन्ता ।
सव्वक्रिआसाहणसज्झभूआ
अणतरं निव्वुइ-कारणं सो ॥

३

न जा किआ उभ्यदसं नयाणं
आयस्सई सा ववहार मग्गे ।
गुणावहत्थि त्ति परंपराओ
निव्वाण-संपाडगया अमूआ ॥

४

किआ अवक्खिज्जइ अक्खलंती
अब्भासिणो चित्त-विसोहणत्थं ।
आरूढजोगा उ महाणुभावा
समप्पवाहे निरया भवंति ॥

1

The real nature of Soul is itself Moksha [Absolution] which is impossible in the absence of spiritual purification which in its turn consists of passionlessness Therefore Moksha lies in passionlessness

2

The meditative absorption in the nature of one s own Self is the pure and highest austerity [Tapa] It is called by the wise the Jnāna Yoga—the Yoga pertaining to knowledge It is the only aim of all [religious] activities and it is the direct means of final beatitude

3

The performance of the daily religious ceremonies which is not necessary for those who have reached the higher plane, is benefi cial to those who are engaged in the ordinary course of life The Karma Yoga is thus a sure though indirect means of Perfection

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind but the high souled ones who have reached the plane of Yoga enjoy the unshaken quietude in the spiritual plane

५

मणो थिरीभावमुवागओ वि
रओपला झत्ति चलीहवेइ ।
उत्थघए त पुण सुप्पयत्ता
अब्भासओ साहणजागरूओ ॥

६

लोलेसु ज्ञाल खु चित्तमग
कज्ज पर निग्गहण च तस्स ।
तिव्वो अवयिक्खज्जइ तत्थ जत्तो
तयत्थमब्भासपरेण भव्व ॥

७

समब्भसेउ सुहकम्मजोग
समुज्जल जो समय पवन्नो ।
सया उदासीणमणोदसस्स
लेवावहो तस्स भवे न कम्मो ॥

८

पिअ समासाइअ मोअए णो
न घऽप्पिअ पाविअ जूरए जो ।
स किंकरीभूअहिसीअगामो
आरूढजोगो खलु वीअराओ ॥

5

The mind though steadily fixed quickly loses its balance through the force of Rajas but a wakeful student in the practice of Yoga controls it by right efforts

6

Mind is the foremost of all fickle things To control it being the most difficult thing requires a very keen effort For this purpose one should be assiduous

7

The high souled one who after having properly practised the Karma Yoga develops the sublime sense of equality is always indifferent [to the world] and so is not affected by his actions

8

The dispassionate one who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant and who has enslaved all his senses is said to have reached Yogihood

९

निम्मीइओ निच्चलनासिअग्ग-
दिट्ठी पसन्नाणण-पुंडरीओ ।
मिलिट्ठ-ओट्ठो अणफासमाणो
रया रएहिं विगयप्पमाओ ॥

१०

छिन्नाविमुक्को निअमूहणे वि
पवुत्तसंवेगसरानिमग्गो ।
अमतत्राहण्णनिहो भराओ
परमुहा दट्ठु-पमोअओ अ ॥

११

पयपिदो निट्ठिअकम्मजालो
समाहिअप्पा सिरिनाणजोगा ।
झाणे पवत्तइ पए सुघोर-
कम्माइयीडाहदवाणलम्मि ॥
(तीहिं विसेसय)

१२

इत्थी-नारी-पसु-संढवज्ज
ठाण विवित्त उवगम्ममन्नं ।
नाणामणाण वि थिरत्तुदच
उभय मासज्ज तमासणज्ज ॥

9—10—11

The tranquil minded sage who is free from fear who has his eyes fixed on the tip of his nose with his lotus like face full of joy with *his both lips closed and with his teeth* not touched who is devoid of inertness who is quite indifferent to his body who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation] who is full of intensely sympathetic emotions who is averse to the worldly enjoyments who is an object of exquisite joy to the beholders and who has completely practised the Karma Yoga and has exalted his soul by Jnāna Yoga as well –such a yogi enters the conflagration of contemplation *burning* the *forest of* terrible Karmic forces

12

A solitary place unfrequented by women animals impotent persons and men of low habits is necessary for proper meditation That posture which he thinks to be steady and comfortable among the various postures should be selected

13

There is no fixed time for concentration That time is the best when mind is steadily calm One may meditate sitting standing or lying down That posture may be adopted which is suitable for concentration

14

The wise admit the necessity of firm thoughts [Bhāvanās] for facilitating Dhyāna [meditation] Bhāvanās are of four kinds friendship joyful ness pity and impartiality These feelings [Bhāvanās] should be cultivated because they strengthen contemplation

15

To cherish auspicious feelings for the good of all the beings in the world that all beings may be happy and none may do sinful deeds is called Maitri Bhavanā which is really awakened by the elevation of the spiritual view

16

The feelings of reverence for the virtues of whatever persons shining by the excellence of merits is called the Pramoda—Bhāvana

17

The desire to lessen the miseries of those who are helpless poverty stricken diseased frightened and distressed is called the Karuna Bhāvanā

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange Karmic forces Of what use is evil action against the wicked?

19

Dhyāna continues for one Muhurta [Forty eight minutes] It is defined as the continuous unruffled meditation The Yogi in Dhyāna contemplates Ājnā Apāya Vipāka and Sansthāna

20

Ājnā Dhyāna To contemplate truth in its true nature by following the infallible injunction of Sages of spiritual eminence is called the Ājnā Dhyāna

२१

अज्झप्पमग्गेण विणा भवम्मि
भमीअ अप्पाऽयमणंतकालं ।
रागाइदोसेक्कवमीभवन्ता
निरिंति नायायमहाडवीओ ॥

२२

मोहंधयारंधलमाणसेण
कयं न किं किं कलुसं मयाइ ? ।
नर तिरिच्छे नरयम्मि घोरं
दुक्खं न किं किं उवगम्मए हा ? ॥

२३

गहीरसंसारदुहण्णवं मे
कालो बुडंतस्स गओ समग्गो ।
कस्साऽवराहो अवरस्स एत्थ ?
अयं पमाओ मम बालिसस्स ! ॥

२४

बोहिं पि संपाउणिउं मए ह
दुट्ठा मणोवायसरीर-जोगा ।
पज्जालिओ सोयरि धूमकेऊ !
एत्थावराही अवरो भवं को ? ॥

21

Vipaka Dhyāna —This soul is wandering from time immemorial in this world revolution as it did not resort to the spiritual path Beings subject to passions such as attachment hatred etc cannot themselves get out of the dense forest of distress

22

Ah ! what variety of sins have I not committed—I whose mind is over darkened by infatuation ? Oh ! what terrible miseries have I not undergone in the hell and in the animal and human lives ?

23

My whole time is totally wasted in being immerged in the deep ocean of the miseries of the world [Sansara] Whose fault is it ? It is my own foolish self

24

Though I obtained the knowledge of reality I caused the fire [of misery] to burn on my head through the evilness of the mind speech and body Whom I can find fault with ! Surely I and I alone !

२५

हारोन्दूर अवि मुत्तिमगे
मेहा क्को मे सयमन्नपाओ[1] ।
मोइ निरम्र उह छद्दरओ
लोकरे मत्त वि मनो तहेस ॥

२६

एर हि [illegible]
[illegible] मराया परिविन्तीआ ।
अहि उयाया मवि [illegible]
[illegible] विरज तनयादमाने ॥

२७

उर्द्दिरके [illegible] दिवाया
सुखानुरूवेन य सो दुमेमो ।
इन्नारउंपउ म नितम्बो
मरीरिदो सउज्जुदय मनेर ॥

२८

[illegible]
सुहउ नवमो निवीमरन्या ।
खेले निवत्ता मुणिहारपम्मि
मुहो, नवमो परिवूलरोते ॥

25

Though the path of absolution was at my disposal yet I lowered my own soul through illusion! Just as a man who has got a kingdom goes begging so I wandered in this world though absolution was within my reach!

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions and on the means to surmount them is called Apāya Dhyana

27

Vipāka [Maturation] is the result of Karma It is of two kinds good and bad It is variously experienced by the embodied souls through its association with matter space time disposition of mind and existence

28

The good Vipāka [maturation] of Karmic forces associated with matter [Dravya] is seen in having pleasant objects and the bad Vipāka in having unpleasant objects The good Vipāka associated with space is in the residence in comfortable houses etc while the other Vipāka *in the residence* in uncomfortable dwellings etc

२९

सुद्दे पमत्तप्पहुडिम्मि चाले
मुद्दो, तयत्तो विवरीअकाले ।
पसाय-तोसाइअ-णिस्समाये
सुद्दो, तयत्तो विवरीअभावे ॥

३०

सुदेय-मद्धाइअणुव्वयानु
सुद्दो, तयत्तो अ परत्त णेओ ।
दव्वाइसोग इअ विसरूव
चिंतञ्च कम्मस्स परं तिइज्जे ॥

३१

अप्पप्पहट्ट गयण भणता-
णतं मुत्त सयलाहियावि ।
मज्झम्मि लोओ तह उड्ढ-मज्झाऽ-
होभागओ आ तिजगस्सरूवो ॥

३२

झाभति एमस्स अहटपरूय
झाणे तयम्मासपरा घडत्ये ।
मग्गाण सपज्जइ सुक्कधम्म-
झाणे सुसयज्जमइद्दिमं स ॥

29

The good Vipāka in connection with time is seen in having the pleasures of spring etc while the bad one is the reverse of it The good Vipāka through mental emotions is the good feeling of the pleasure of mind while the bad one is the reverse of it

30

The good Vipāka through the births is in the life as a happy god or a happy man etc while the bad one is the reverse of it Thus are thought of the various results of the Karmic forces associated with Dravya and the others in the third Dhyāna named Vipāka

31

The formless and endless ether is every where supported by its own self in the middle of which is this region [Loka] whose three parts viz the upper the lower and the middle are styled the upper Loka the lower Loka and the middle Loka respectively

32

The subtle nature of the above said world is thought in the fourth kind of Dhyāna In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of senses

३३

झाणग्गहायण रुद्दति पेय
महिड्ढिदस्साणि तिदियं सुपुण्णा ।
पुणो निजम्म उपगम्म धाइ
ओगम्स मग्ग पगाइ फुणन्ति ॥

३४

निगुट्टमोहा दुक्खाण-लोहा
पगाट्टमोहा पइजोग-थोहा ।
अगामम्मोहा पयचित्तमोहा
भयन्ति ते माहिमअप्पमोहा ॥

३

झाण सुक्ख मग्गो त परमसुयगया पुण्णपुण्णोज्झलत्ता
पुण्णज्जोइ समण्णायरणजयणओ पपरुण्णाणमेति ।
धम्म नीमेसदुक्खणमभणपवण पुण्ण-पुण्णा दिम ते
पुण्णाऊ जंति पुण्णा परमभयगय सच्चिमाणन्दरूव ॥

३५

अप्प-न्द्रपणसमा भयप्पयट्टिणो
जा अप्पमाहणपरो म हवइ ईसरो ।
मोहाडुणो भमइ,माहप्पपण निम्मलो
ईसत्तणेण पयडीहवाण मरूवओ ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna obtain heaven full of very great prosperity, in the next world They are again born in a noble family and progress further on the path of Yoga

34

Those high souled persons who are highly conversant with Yoga progressing further on the path of Yoga eradicate all passions—anger arrogance greed attachment and infatuation and getting complete mastery over their mind achieve the full purity of soul

35

Those then attain the supreme Shukla Dhyāna and annihilate all the destructive Karmic forces and being perfectly pure acquire Kevala-Jnāna the climax of the elevation of knowledge And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat Chit Ananda

36

Beings wandering in Sansāra are like a dirty mirror Among them the soul which endeavours to purify itself having attained perfect purity acquires the status of God The soul when ensnared by illusion wanders in Sansāra and when relieved from it is God

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झप्पतत्तालोए

झाण-सिद्धी णाम छट्ठ पयरण
समत्त ।

जोगस्सेणी ।

५

इच्छा य सत्थ च समत्थया य
इत्थ पि जोगस्स भणीअ भेआ ।
अन्नो सुबोहस्स पमाइणो वि
जो धम्मकम्मायरणाहिलासो ॥

६

विसुद्धसद्धस्स मुणाणिणो अ
पमायवज्जस्स जहस्ससत्ति ।
जो धम्मजोगो वयणाणुसारी
स सत्थजोगो निगदिज्जईअ ॥

७

ईयम्मि जोगे पहुय गयस्स
सत्थाऽपसज्झाणुभवेगगम्मो ।
उम्भइ जो अपसमत्थयाए
सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसपाडणहेउभआ
सव्व वि सत्था उवलम्भयोहा ।
सव्वण्णुआ तो इहरा हवज्जा
ता 'पाइभ ण्णाणगओ स जोगो ॥

5

Ichhāyoga Shāstrayoga and Samarthya yoga are also divisions of Yoga The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices is lazy [The desire of advancing on the way to spiritual good is Ichhāyoga]

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one s capacity

7

The wise persons call it Sāmarthya yoga which perceptible only to such intuitional perception as is unattianable even with scriptural knowledge is achieved by his pre eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures If it be so Omniscience can be obtained by the studies of scriptures only but it is otherwise So this Sāmarthya yoga is connected with intuitional knowledge [Prātibha jnāna]

५

इच्छा य सत्थं च समत्थया य
इत्थ पि जोगस्स भणीअ भेआ ।
सड्ढो सुबोहस्स पमाइणो वि
जो धम्मकम्मायरणाहिलासो ॥

६

विसुद्धसद्धस्स सुणाणिणो अ
पमायवज्जस्स जहस्ससत्ति ।
आ धम्मजोगो वयणाणुसारी
स सत्थजोगो निगदिज्जईअ ॥

७

इयम्मि जोगे पडुय गयस्स
सत्थाऽपसज्झाणुभवग्गम्मो ।
उम्ह जो अप्पसमत्थयाए
सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसपाडणहउमेआ
सव्व वि सत्था उवलम्भबोहा ।
सत्थणुआ तो इहरा हवज्जा
ना 'पाइम'पणाणगओ स जोगो ॥

5

Ichhāyoga Shāstrayoga and Sāmarthya yoga are also divisions of Yoga The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices is lazy [The desire of advancing on the way to spiritual good is Ichhayoga]

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९

त पाइअ केवलणाण-भाणु-
पुव्वावगास अरुणोदयाभ ।
'रिअभरा', 'तारय' पवमाइ-
नामाणि तस्सि भवरे वयंति ॥

१०

सनामरुयो अयमत्थि जोगो
स धम्म-जोगेहि भवे दुमेओ ।
तेसु य अज्ञो खयगावलित्थे
सेलसिमायरस दस विइज्जो ॥

११

आ॰गा समासाइअ जोगमज्ज
अणतय फोरइ अप्पवियज्ज ।
हतूण मोहावरणतराया
सज्जो सिआ केवलनाणसाली ॥

१२

परो अजोगा नि मणोवयण-
वावाररोहा परिपुण्णयाए ।
महोदएण सह जोअगेण
जोगी भवभोनिहिरोहरूवा ॥

9

The morning light precedes the ri e of the sun in the morning similarly Prātibha Jnāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajnāna] Other Yogis even designate this knowledge as Ritambharī [holding to the truth] or Tāraka [spiritual clearness]

10

This Yoga is also known as Sannyāsa Yoga It is of two kinds Dharma Sannyāsa and Yoga-Sannyāsa The first of these is practised in the state of Kshapaka Shreni [the eradicative route] and the other in the state of Shaileshi [rock like firmness]

11

Having attained the first [i e Dharma Sannyās] Yoga the soul manifests its infinite power and having destroyed all the destructive karmas [Moha Jnāna Darshana āvarana and Antarāya] at once becomes divine soul endowed with infinite Knowledge Kevala jnāna becomes the embodied god omniscient or omnipotent

12

The second Yoga i e Yoga Sannyāsa is not any meditation but it is such a state or an effort where all the functions of mind speech and body are stopped in every way So it is Ayoga on account of the stopping of all movements inner or outer It is also called Yoga because it leads on to the state of Absolute Freedom This Yoga is the shore of the ocean of worldly existence

१३

जोगा इमा तक्खणओ अकम्मी-
सन्तो सिवं पावइ मुक्कदेहो ।
सेसाणि कम्माणि हि केवलम्मि
लद्धे, खणेणेव विणासए सो ॥

१४

दट्ठत्थिअं लाउफलं जलम्मि
उड्ढं जहा गच्छइ लेवणासे ।
उड्ढं तहा गच्छइ सव्वकम्म-
लेवप्पणासा विमलो परप्पा ॥

१५

अयं सहावो वि मओ बुहाण
जं जाइ कम्मावगमम्मि उड्ढं ।
उड्ढं वयंतो अचिट्ठए सो
खणेण लोअग्गपए परप्पा ॥

१६

नओ अहो एइ न गारवस्साऽ-
भावा, न यऽण्णो अणुवग्गहत्ता ।
अवेरगत्ताहि न या तिरिच्छि
लोअस्स अग्गं च [?]ओ मय तो ॥

13

This Yoga is acquired at the last moment of life by the Omniscient By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body attains absolute freedom The Karmic forces which remain at the time of the attainment of Omniscience [Kevalajnana] are completely destroyed in a moment under this Yoga

14

As the gourd which stands firm at the bottom of water floats on the water when the dirt with which it is besmeared is cleared off so the perfectly purified soul goes up when the plastering of moral impurity of all Karmic forces is destroyed

15

It is the nature of the soul to go up when it is free from all Karmic forces The ascending Supreme Soul at once reaches and abides in the topmost part of Loka

16

Thus the superior spirit does not descend from this plain owing to the absence of heaviness or weight It does not ascend higher for the want of auxiliary motion It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world

१७

महेसरा ते परमेसरा ते
सयंभुणो ते पुरिसुत्तमा ते ।
पिआमहा ते परमेट्ठिणो ते
तहागया ते सुगया सिवा ते ॥

१८

स ईसरो हे सुहभागधेआ !
मे माणमे होज्जउ हसकप्पो ! ।
अमू उवाओ परमप्पलाहे
महत्तपुण्णो परिवड्ढअव्वो ॥

२०

आलंबण भवइ जारिसमेरिसी गु
सप्पज्जए परिणई इअ सव्वणाय ।
आलंबण परमनिम्मलनीअरागो
चे घेप्पए नणु नया किमवेक्खणिज्ज ? ॥

17

These Perfect Souls are Maheshvaras Parameshvaras Svayambhus Purushottamas Pitāmahas Parameshthis Tathāgatas Sugatas and Shivas

18

O good lucky persons! let this divine Lord be seated as a swan on your lotus like heart or let Him enlighten your heart like the sun Keep this constantly before your mind that this is the essential means for the attainment of the Supreme Spirit

19

It is within the cognizance of all that the soul takes within itself the form or impressions of the objects meditated upon What desires remain [unsatisfied] when the dispassionate Supreme Spirit perfectly unsullied is resorted to ?

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

जोगस्सेणी णाम सत्तम पयरण
समत्त ।

अंतिम–सिक्खा ।

1

This spirit is the receptacle of limitless powers Only the fortunate one endeavours to realize it When this spirit shines all the objects are illumined and when it does not all the objects are enveloped in darkness

2

The soul shines when infatuation is totally destroyed The destruction of infatuation results from the reflection of Truth [Tattvas] One should think of who I am why this worldly existence or wandering in Sansāra is what happiness and misery are and what this phenomenal expansion is

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection the cause of developing the knowledge of Truth

4

And no one can enter the path of absolution without real renunciation Thus human life would be wasted So one should be devoted to maintaining good thoughts [Bhāvanās]

5

All people wandering [in this world] by their varied Karmic forces are of diversified natures On account of the diversity in age intellect and power all persons do not deserve to act in one and the same way

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means So all do not become equally fit to practise Yoga

7

Yet one should indeed strive to exalt one s soul according to one s abilities One though moving slowly on the right path reaches the goal surely even after a long time

8

Religious scriptures have been propounded for the sake of the removal of mental impurities So keeping this object in view one should perform the rituals with unsullied mind



5

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9

Indeed Dharma is said to be the purity of mind for the sake of which alone religious rites are meant to be performed The fruitfulness of actions is in proportion to the purification of mind

10

Religious rites and ceremonies even though of different kinds should be considered to be useful if they are directed towards the purification of mind It is not meet to dispute with regard to their diversity

11

All religious rites and ceremonies have been propounded for the purification of mind And as there are various means for one and the same end their diversity is not objectionable

12

In the phenomenal world which is everywhere full of illusive and disturbing atmosphere everything can be attained by activity but the spiritual good the most difficult of attainment requires very great efforts

13

For the sal e of this body which is to be destroyed to day or tomorrow owing to the distress of various kinds of diseases agonies and disturbances who would commit unrighte ous actions which hurld down the doer into the obyse of misery in the next world

14

He who is really disgusted with the torments of the conflagration of Sansara, should be wakeful with all his might to protect himself from the blows of passions

15

He who is the conqueror of his mind is the conqueror of the world The riches of the world roll at his feet The servitude to senses is the only way to degradation or misfortune

16

The nature of Dharma lies in non injury austerity and restraint Even Indras coming down from the foot-seat of their throne fall at the holy feet of the saint and bow to him who adhering to the above said Dharma has rendered himself beyond the reach of even the shadow of sin

17

Those who destroy the virtue of Brahmacharya by their misbehaviour not only ruin their body but their fortune also Such fickle minded persons throw their life in terrible darkness

18

To cure physical restlessness to dispel mental dejection and to restore reputation the observance of Brahmacharya is the most unfailing power

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind

20

All men are overtaken by anxiety Before whom do you wish to tell your sorrowful tale of misery for redress? Depend upon yourself! You are yourself possessed of ability



21

By the deviation from the right path embodied beings themselves invite misery The unobstructed general way to happiness is to live always a righteous life

22

A man of good character though knowing little or wanting in intellectual power is pious fortunate and blessed while one of misconduct though a rival to Brihaspati in his brilliancy of talent is of a low position or of a mean type

23

Even a poor man is happy by his content ment while even a king is unhappy by his covetousness Really speaking contentment is the origin of happiness and covetousness of misery

24

The comfort of the mind and its uneasiness are the characteristics of happiness and misery respectively The only key to happiness is good conduct for constantly adhering to which one should make one s strength alive or forceful

25

It is not proper for you to boast or to be puffed up with pride if some eulogize you Honour and dishonour are fleeting as the colours of evening The nature of the world is indeed strange

26

Even a rich man if he be burning with jealousy stinged by arrogance cruel to others out of greed if he be thus dull witted lives a miserable life Such a man indeed strives to destroy his auspicious future

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others If a person cannot perform the special religious rites he should at least refrain from committing unrighteous deeds

28

Injury and the like are well known as sins If a person does not commit them and constantly adheres to the path of morality even then he is sure to accomplish his spiritual welfare

29

He who is possessed of honesty purity in dealings and proper restraint, makes his life happy and being a friend of the universe [all the beings of the world] he becomes fit for Moksha

30

Spiritual life begins with moral purity which is laid down by the wise at first among the virtues leading to the right path Margānusāri Gunas

31

A person even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul rebirth etc] but is desirous of knowing the truth is an admirer of the virtues of others and is intent upon observing a virtuous life will surely be blessed with spiritual welfare

32

That theism is only nominal which is accompanied by wicked conduct Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct

33

One should not be provincial to others owing to their following another sect or religion. As all are devoted to God, we should cherish brotherly attitude to one another.

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion, but the source of its attainment lies in spiritual tranquillity or equanimity only.

35

Persons belonging to any sect or religion, if they are devoted to annihilate their passions and to purify their conduct, undoubtedly obtain final emancipation.

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity. He who strives for it will be liberated. So it is improper to be adverse to other sects

37

There are various systems of philosophy but the fundamental principle of all these is one and that is character and this is the necessary consequence of knowledge It is improper to have a perverse attitude towards other sects

38

It is probable to make others understand with courteousness but not with anger or impudence Hostility is excited by hostility In the whole world love is the best of all powers Even in enlightening others it is very useful

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred The high minded are everywhere equanimous then what to say of their being equable towards other sects

40

A person who is subdued by passions even though adhering to his religion degrades his life while a person who has subdued his passions in spite of his not following any special sect secures the high blessing of his

41

All scriptures and preceptors are at one with regard to the definition of Dharma *Dharma lies in the purification of conduct* otherwise the religious rites prove fruitless

42

Even among the classes which are said to be low, there *may be persons of good* conduct while even among the Brāhmanas there may be some who are of bad behaviour None can be considered to be superior or worthy of respect simply on account of one s birth or caste Really *speaking it* is the virtues that are the object of reverence

43

One becomes a Juna by control over the mind a Brahmana through the elevation of spiritual knowledge a Kshatriya by protecting others from danger and afflictions and a Manushya by the consideration of real duties

44

The aim of human life should be rightly considered Wealth and enjoyment [Artha and Kāma] are *not its ideals Being steady in* good conduct one should make oneself benefi cent to others

45

To the diseased even heaven is an abode of misery while the healthy sports gaily even in a cottage of leaves Health is highly helpful in human activities and its acquisition and protection depend upon self-restraint

46

Pure water and air good company simple and wholesome [Sāttvika] food cleanliness reading good books and proper labour these are the means essential for health

47

Daily pray to God in the morning and also at the bed time remember Him concentrate your mind on Him and then with good thoughts and joyful emotion fall into sleep !

48

As a vehicle moves by the co operation of two wheels so our soul can be elevated by the conjunction of knowledge and practice This is the very way through which the soul becomes purified like a unsullied mirror

53

This world is strangely attractive keep aloof from its infatuating attractions, and be devoted to actions beneficent to others as well as to your own soul!

54

Though living in Sansāra, men should not forget the aim and end of life under any circumstances In the end disposition to the soul is the secret or quintessence

55

Thus I possessed of a smattering of knowledge have briefly described the above mentioned subject regarding the spiritual knowledge for my good The good and sympathetic will [I believe] go through it I shall think myself to have been more successful if some one is enlightened thereby

53

This world is strangely attractive Keep aloof from its infatuating attractions and be devoted to actions beneficent to others as well as to your own soul!

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विज्ञा-सिक्खण-धम्मिअभावपसारणगरिट्ठजत्तेहिं ।
साहिच्चिअमेवाए जगपडिअगीअकित्तीण ॥१॥

साहिच्च-णाणजोगा अणुग्गहिएहिं विदेस-विण्णेहिं ।
अहिथुणिअ-चरिआण भत्तिप्पब्भार-णमिरेहिं ॥२॥

भारहनिवाऽहिगारिप्पणमिअआयससाहुचरिआण ।
उवसम-संयम-समयामुत्तीण विस्ससबंधूण ॥३॥

लोगुत्तरपुण्णजोइ-मंगलमयतव-महेसिदेवाण ।
सत्थविसारय जइणाइरिअ विजयधम्मसूरीण ॥४॥

चरणसेवहमिंगो संतकिवाभिक्खुओ समणबालो ।
काही पाइअगंथं अप्प-हिअं नायविजओ णं ॥५॥

तेसिं गुरुपायाणं पट्टधरत्ते पइट्ठाणसीसाण ।
इइहासतत्तमहुदहि-विज्ञानहपयप्पसिद्धाण ॥६॥

धी-तेअभासुराण विसुद्धाऽज्झप्पमयपयधकलूण ।
गुणगारवगब्भाणं सूरीण विजय-इंदाण ॥७॥

[सत्तहिं कुलगं]

I the beggar of the grace of saints and an humble disciple of the great sage Shāstra vishārada Jainachārya **Vijaya Dharma Suri** whose glory has been extolled by the erudite of the world for his great efforts for the propagation of the studies of Sanskrita and Prakrita and of religious emotion and for literary service as well who has been eulogized and saluted out of holy reverence and pure devotion by many western learned scholars whom he has obliged by helping in their literary service and studies, whose ideal character of saintly life has been bowed to by the Nareshas and officers of India who was an incarnation of quietude restraint and equanimity and who of highly magnificent grandeur was endowed with the sense of universal brotherhood and auspicious austerity—I **Nyāyavijaya** have composed this Prākrita work Now Indra vijaya Suri possessed of the greatness by virtues is well performing his duties as the successor of the great sage Guruji—**Indravijayasuri** who is renowned by the significant titles of Itihāsatattva mahodadhi and Vidyāvallabha etc, who is effulgent by intellectual power and lustre and who has written many important works useful to the learned [1 7]

अज्झत्ततत्तालोअस्स सक्कय टइअस्स मे ।
कय रूयतर एअ पाइए थेव-वड्ढण ॥८॥

विक्कमओ जलनिहि-निहि-निहि-ससि-
[१९९४] वासम्मि आमनयरम्मि ।
वासावासे पुण्णे पायडिओ मे अय गथो ॥९॥

This Prākrita work is the change of my Sanskrita work Adhyātmatattvāloka which I had turned to Prākrita before a long time Of course some new verses have been added to this volume [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat] which I passed at Jāmnagar [Kathiawar] [9]

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइओ

<u>अज्झत्ततत्तालोओ</u>

समत्तो।

सद्द–कोसो ।

[पअगथगयकइवाहसद्दाण अत्थबोहो]

अ

अक्क	(अर्क)	१ સૂર્ય
अक्खंद	(आ+स्कन्द्)	દબાવવું
अक्खा	(आ+ख्या)	કહેવું
अक्खुडिअ	(अस्फुटित)	
अगणि	(अग्नि)	
अच्छ	(१ आस्, २ अच्छ) १ બેસવું, २ સ્વચ્છ	
अच्छेर	(आश्चर्य)	
अज्ज	(१अद्य, २आर्य ३आज्य [घृत])	
अज्झत्त	(अध्यात्म)	
अज्झत्थिय	(आध्यात्मिक)	
अज्झप्प	(अध्यात्म)	
अट्ट	(अवट)	
अणज्ज	(अनार्य)	ખરાબ
अत्त	(१आत्मन्, २ आर्त[पीडित])	
अत्तमाण	(आवत्तमान) ભમવું, ચક્રાકાર ઘૂમવું	
अत्था	(आस्था)	
अत्थिअ	(आस्तिक)	
अप्प	(आत्मन्)	
अप्पणय	(आत्मीय)	
अप्पाह	(सं+दिश्) સંદેશો આપવો, કહેવું	
अप्पुल्ल	(आत्मिक)	

अप्फुण्ण	(आक्रान्त)	દબાએલ
अब्भिटिअ	(सगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	અસત્ય
अल्ल	(आर्द्र)	ભીનુ
अल्लिव	(अर्पय्)	આપવુ
अवअच्छ	(ह्लाद्)	ખુશ થવુ
अवत्थय	(अपार्थक)	નિરર્થક
अवत्थव	(अवास्तव)	અવાસ્તવિક
अवरिं	(उपरि)	ઉપર
अवलेघ	(अवलेप)	અહકાર
अवह	(रचय्)	રચવુ-કરવુ
अवह	(उभय)	બે-બન્ને
अह	(असौ, अमू, अद)	એ
अहत्ता	(अधस्तात्)	નીચે
अहिकन	(अहिकान्त)	પવન
अहिल्प	(काङ्क्ष्)	ચાહવુ

आ

आइरिअ	(आचार्य)	
आगरिस	(आकर्ष)	આકર્ષણ
आढत्त	(आरब्ध)	આરભ કરેલ

आढप (आरभ्‌नु भाव-कर्मनु रूप) આરભવું
आढिअ (आदृत) આદરેલ, આદર પામેલ
आय (आगत) આવેલ
आय (आत्मन्)
आयस (आदर्श)
आयर (१ आचार, २ आदर)
आयरिस (आदर्श)
आरिय (आर्य)
आलिद्ध (आश्लिष्ट) આલિંગિત, સંબદ્ધ
आलुग्ग (रुज्) ભાંગ્યું
आवया (आपदा) આપત્તિ
आवासय (आवश्यक) જરૂરી
आविअ (आवृत) આનનઓલ
आसज्ज (आसाद्य) પામીને
आह (कास्) ચાહવું
आहिमुज्ज (आभिमुख्य) સંમુખપણું
आहिवच्च (आधिपत्य) સ્વામિત્વ

इ

इंगाल (अङ्गार) અંગાર
इंध (चिह्न)
इहरा (इतरथा) અન્યથા

ई

ईसि	(ईषत्)	થોડું

उ

उउ	(ऋतु)	
उक्केर	(उत्कर)	સમૂહ
उक्खय	(उत्खात)	ઉખાડેલ
उच्छूढ	(उत् + क्षिप्त)	ફેંકી દીધેલ
उज्जु	(ऋजु)	
उत्थंघ	(रुध्)	રોકવું, રૂંધવું
उत्थार	(उत्साद)	
उद्ध	(ऊर्ध्व)	
उप्पाल	(कथय्)	કહેવું
उब्भ	(ऊर्ध्व)	
उम्मत्थ	(अभ्या+गम्)	પાસે આવવું
उम्ह	(ऊष्मन्)	સંતાપ, ગરમી
उल्ल	(आर्द्र)	ભીનું
उवक्खड	(उप+स्कृ)	પકાવવું, સંસ્કારવું
उवत्थि	(उपास्ति)	ઉપાસના
उव्विय	(उत्+विज्)	ઉદ્વેગ કરવો
उवल्ल	(प्र+सृ)	પ્રસરવું
उस्सेअ	(उत्सेक)	ગર્વ

ऊ

ऊसव	(उत्सव)	
ऊसार	(आसार)	વેગવાળી વર્ષા
ऊसुअ	(उत्सुक)	

ए

एगवई	(एकपदी)	માર્ગ
एण्हि	(इदानीम्)	હમણા
एत्ताहे	"	"
एत्थ	(अत्र)	
एसज्ज	(ऐश्वर्य)	
एद्द	(एद्)	નમવુ

ओ

ओअद्	(आ+छिद्)	છીનવવુ
ओअर	(अव+तृ)	ઉતરવુ
ओआस	(१ अवकाश, २ उपवास)	
ओज्झर	(निर्झर)	ઝરણુ
ओप्प	(अर्पय्)	આપવુ
ओमाण	(अवमान)	અપમાન
ओयस्सि	(ओजस्विन्)	બળવાન
ओल्ल	(आर्द्र)	ભીનુ
ओसिअन्त	(अवसीदत्)	સીદાતુ

आहाव	(आ+क्रम्)	આક્રમણ કરવું
ओहीर	(अप+हृ)	અપહરણ કરવું

क

कइवाह	(कतिपय)	કેટલાક
कउहा	(ककुभ्)	દિશા
कणेहच	(कणेहत्य)	પૂર્ણ, આકંઠ
कम्मव	(उप्+भुज्)	ઉપભોગ કરવો
कम्मस	(कल्मष)	૧ પાપ, ૨ મલિન
करञ्ज	(भञ्ज्)	ભાંગવું
कयट्टिअ	(कदर्थित)	વિડંબના પામેલ
कसण	(कृष्ण)	કાળું
कसिण	(१कृत्स्न, २कृष्ण)	૧સર્વ, ૨ કાળું
कायव्व	(कर्त्तव्य)	
कासइ	(कस्यचित्)	કોઈનું
कासवी	(काश्यपी)	પૃથ્વી
काहल	(कातर)	કાયર
किडि	(किरि)	ભુંડ
कुच्छिअ	(कुत्सित)	નિન્દિત
कुच्छिल्ल		છિદ્ર
केद्दह	(कियत्)	કેટલું
केरिच्छ	(कीदृक्ष)	કેવું

वीआस	(वि+वस्)	નિઃસત્તુ
कोढ	(कुष्ठ)	ખુ ડુ-મન્દ
कोहल	(कुतूहल)	

ख

खंभ	(स्तम्भ)	થાભનો
खसिअ	(खचित)	વ્યાપ્ત
खुप्प	(मस्त्)	ડુબવુ
खेडय	(ध्वटक)	નિપ

ग

गग्गर	(गद्गद)	
गड्ड	(गर्त)	ખાડો
गड्डह	(गर्दभ)	ગધેડો
गत्थ	(ग्रस्त)	
गद्ध	(गर्ध)	
गद्धि	(गुर्वी)	લોલુપતા
गव्विर	(गर्विन्)	ભારે, મ્હોટી
गरुय	(गौरव)	અહંકારી
गेज्झ	(ग्राह्य)	

घ

घेप्प (ग्रहणार्थक ग्रह् धु કર્મ-ભા૨૩૫)

त्र

चाय	(त्याग)	
चुच्छ	(तुच्छ)	

छ

छमा	(क्षमा)	પૃથ્વી
छम्मतथ	(छद्मस्थ)	અસર્વજ્ઞ, સરાગ
छाही	(छाया)	છાયા
छिव	(स्पृश्)	સ્પર્શ કરવો
छिहा	(स्पृहा)	
छोअ	(सुत)	[illegible]
छीण	(क्षीण)	
छुच्छ	(तुच्छ)	
छुहा	(१ सुधा २ क्षुध्)	૧અમૃત, ૨ક્ષુધા

ज

जइआ	(यदा)	જ્યારે
जढ	(त्यक्त)	
जत्त	(यत्न)	
जव	(यापय्)	ગમન કરાવવું
जिअ	(१जीव, २ जित)	૧જીવ, ૨જીતાએલો
जिण	(जि)	૧જીતવું, ૨જય પામવો

जीह	(लस्ज्)	શરમાવું
जुण्ण	(जीर्ण)	
जूर	(खिद्)	ખિન્ન થવું

झ

झंख	(सं+तप्)	સંતપ્ત થવું
झर	(क्षर्)	ઝરવું
झिज्ज	(क्षीय)	ક્ષીણ થવું
झुण	(जुगुप्स्)	નિન્દવું
झुणि	(ध्वनि)	

ठ

ठड्ढ	(स्तब्ध)	
ठीण	(स्त्यान)	જામેલ

ड

डक्क	(दष्ट)	ડસાયેલો
डट्ठ	,,	,,
डड्ढ	(दग्ध)	બળેલ

ण

ण	(इमम्, तम्, ताम्) એને, આને
णज्ज	(ज्ञा [જાણવું]નું ભાવ-કર્મરૂપ)

ण-रूव	(ज्ञ-रूप)	ચેતનરૂપ
णव्व	(ज्ञा (જાણવુ)નુ ભાન-કર્મરૂપ)	
णासी	(अज्ञासीत्)	જાણ્યુ
णिउड्ड	(मस्ज)	બુડવુ
णिज्झर	(क्षि)	ક્ષીણ થવુ
णिडाल	(ललाट)	
णिम	(नि+अस्)	સ્થાપવુ
णिलुस	(उत्+लस्)	ઉલ્લસવુ
णिल्लूर	(छिद्)	છેદવુ
णिहोड	(१नि+धारय्) १ નિવારણ કરવુ, (२ पातय्) હુઠાવવુ २ પાડવુ	
णीग्घ	(आ+क्षिप्)	આક્ષેપ કરવો
णुमण्ण	(१ निमग्न, २ निषण्ण)	१ મગ્ન २ બેઠેલ
णुव्व	(प्र+काशय्)	પ્રકાશિત કરવુ

त

तइम्न	(तविष)	સ્વર્ગ
तण्हा	(तृष्णा)	
तप्पज्ज	(तात्पर्य)	
तरिस	(तर्ष)	તરસ
तव	(१ तपस् , २ स्तव)	१ તપ, २ સ્તુતિ
तव	(त्रप्)	શરમાવુ
तविअ	(तप्त)	તપેલ

तिइक्खा	(तितिक्षा)	ક્ષમા, સહિષ્ણુતા
तिण्ह	(तीक्ष्ण)	
तिण्हा	(तृष्णा)	
तित्ति	(तृप्ति)	
तिप्प	(तप्त)	
तुवर	(त्वर्)	ત્વરા કરવી
तूर	(तूर्य)	વાજું-વાદ્ય
तूह	(तीर्थ)	

थ

थी	(स्त्री)	
थुवय	(स्तावक)	સ્તુતિ કરનાર
थूण	(स्तेन)	ચોર
थेअ	(स्तय)	ચોરી
थेण	(स्तन)	ચોર
थेरिअ	(स्थैर्य)	સ્થિરતા
थेव	(स्तोक)	અલ્પ
थोर	(स्थूल)	

द

दइन्न	(दैन्य)	
दतावल	(दतावल)	હાથી
दरिअ	(दृप्त)	ગર્વિષ્ઠ

दाणि	(इदानीम्)	હમણા
दारिसणिअ	(दार्शनिक)	
दाव	(दर्शय्)	બતાવવુ
दिण्ण	(दत्त)	આપેલુ
दिहि	(धृति)	ધૈર્ય
दीहर	(दीर्घ)	લાબુ
दुआइ	(द्विजाति)	બ્રાહ્મણ
दुम	(धवलय्)	ધેાળવુ
दू [दयामु]	(दू)	દુખી થવુ
दूम	(दावय्)	સતાપ ઉપજાવવેા
दूहव	(दुर्भग)	દુર્ભાગી
?र	(द्वार)	
देव्व	(देव)	

ध

धणिअ		અત્યન્ત
धारी	(धात्री)	પૃથ્વી
धिज्ज	(धैर्य)	
धिप्प	(दीप्)	દીપવુ
धीर	(धैर्य)	
धूआ	(दुहितृ)	પુત્રી

न

निअ	[दृश्]	જોવું
निअत्त	[निवृत्त]	
निपसण	[नृ-पासन]	નરાધમ
निम्मव	[निर्+मा]	બનાવવું, કરવું
निप्पल	[निर्+पद्]	નિષ્પન્ન થવું, બનવું
निसुट्ट	[निपातित]	પાડેલ
निहित्त	(निहित)	સ્થાપિત, મૂકેલ
नीरंजण	(भंजन)	નાશ કરવો

प

पईइ	(प्रतीति)	
पउत्ति	(प्रवृत्ति)	
पसु	(१ पर्शु, २ पांसु)	૧ કુહાડો, ૨ ધૂળ
पच्चल	(प्रत्यल)	સમર્થ
पच्चूह	(प्रत्यूष)	પ્રભાત
पच्छ	(पथ्य)	
पज्जर	(कथय्)	કહેવું
पडसुआ	(प्रतिश्रुत्)	પ્રતિજ્ઞા
पडिअग्ग	(अनु+व्रज्)	અનુસરવું
पडिसा	(शम्)	શાન્ત થવું
पणाम	(अर्पय्)	આપવું

पप्प	(प्राप्य)	પામવા જોગ
पब्भार	(प्राग्भार)	ભારે બોજો
पयल्ल	(प्र+सृ)	પ્રસરવુ
परम्मुह	(पराङ्मुख)	વિમુખ
परक्क	(परकीय)	પારકું
परिवित्त	(परिवृत्त)	બદલાયેલ
परोप्पर	(परस्पर)	
पलिविअ	(प्रदीपित)	બાળેલ
पल्लोट्ट	(पर्यस्त)	ફેંકેલ-પાડેલ
पवण	(१ प्रवण २ पवन)	૧ પ્રવીણ ૨ પવન
पव्वाय	(म्ले)	મ્લાન થવુ
पहाण	(१ प्रधान, २ प्रहाण)	૧ પ્રધાન, ૨ નાશ
पहुप्प	(प्र+भू)	સમર્થ થવુ-શકવુ
पाइअ	(प्राकृत)	પ્રાકૃત ભાષા
पाउस	(प्रावृष्)	વર્ષાઋતુ
पागय	(प्राकृत)	પ્રાકૃત
पाडिवया	(प्रतिपद्)	
पाडच्चर	(पाटच्चर)	ચોર
पाडिप्फद्धि	(प्रतिस्पर्धिन्)	પ્રતિસ્પર્ધી
पायड	(प्रकट)	
पार	(प्राकार)	કિલ્લો
पारक्केर	(परकीय)	પારકું
पा-वडण	(पाद-पतन)	પગે પડવુ

पा-वीढ	(पाद्-पीठ)	
पावासु	(प्रवासिन्)	પ્રવાસી
पासु	(पांसु)	ધૂળ
पासुत्त	(प्रसुप्त)	સુતેલ
पिक्क	(पक्व)	પાકેલ
पिच्छी	(पृथ्वी)	
पिसल्ल	(पिशाच)	
पिह	(पृथक्)	અલગ
पिढर	(पिठर)	ભાજન-વિશેષ થાળી
पुध	(पृथक्)	અલગ
पुरा	(पुर्)	નગરી
पऊस	(पीयूष)	અમૃત
परंत	(पर्यन्त)	
पोम्म	(पद्म)	કમળ
पोम्मा	(पद्मा)	લક્ષ્મી
पोरिस	(पौरुष)	પુરુષાર્થ

ब

बप्फ	[बाष्प]	१ આંસુ, २ ઉષ્મા
बाहा	[बाहु]	હાથ
बहुत्त	[प्रभूत]	બહુ

भ

भग्ग	[१ भाग्य, २ भग्न]	
भप्प	[भस्मन्]	ભસ્મ
भयस्सइ	[बृहस्पति]	
भसल	[भ्रमर]	
भाण	[भाजन]	
भारह	[भारत]	
भिप्फ	[भीष्म]	ભયંકર
भिब्भल	[विह्वल]	
भिस	[भास्]	દીપવું
भिसय	[भिषक्]	વૈદ્ય

म

मइल	[मलिन]	
मंतु	[१ मंतु]	૧ અપરાધ,
	[२ मन्यु]	૨ ક્રોધ
मग्ग	[१ मग्न, २ मार्ग]	
मच्च	[मद्]	ગર્વ કરવો
मच्च	[मर्त्य]	માણસ
मच्चु	[मृत्यु]	
मडप्फर		અહંકાર
मणिअं	[मनाक्]	જરા

मणुण्ण	(मनोज्ञ)	મનોહર
मल	(मृद्)	મસળવું-ચગદવું
मह	(काङ्क्ष्)	ઇચ્છવું
माउक्क	(१ मृदुक, २ मृदुत्व)	
मिच्चु	(मृत्यु)	
मिलाअ	(म्लै)	મ્લાન થવું
मीसालिअ	(मिश्र)	મિશ્રિત
मुद्ध	(मूर्धन्)	મસ્તક
मुण	(ज्ञा)	જાણવું
मुक्ख	(मूर्ख)	
मेरा		મર્યાદા
मेल्ल	(मुच्)	મેલવું-મૂકવું
मोरउल्ला	(मुधा)	વૃથા
मोसा	(मृषा)	અસત્ય
मोह	(१ मोघ, २ मयूख)	૧ વ્યર્થ ૨ કિરણ

र

रत्त	(रक्त)	રંગાયેલ, રાગી
रण्ण	(अरण्य)	
रयण	(१ रत्न, २ रचन)	૨ રચના
रस्सि	(रश्मि)	કિરણ
रा-उल	(राज-कुल)	

रायम	(राज्ञास)	ક્ષયરોગ
रिअ	(प्र+विश्)	પ્રવેશ કરવો
रुक्ख	(वृक्ष)	
रुण्ण	(रुदित)	૧ રોએલ, ૨ રોવું
रोर	(रोर)	રંક

ल

लाउ	(अलाबु)	તુંબડી
लिच्छ	(लिप्स्)	મેળવવા ઇચ્છવું
लुअ	(लून)	કાપેલ
लुक्क	(रुग्ण)	રોગી
लुढ	(लुठ्)	આળોટવું

व

वक	(वक्र)	વાંકું
वंदारय	(वृन्दारक)	૧ દેવ, ૨ મુખ્ય
वच्च	(१ काङ्क्ष् २ व्रज्)	૧ ઇચ્છવું ૨ જવું
वच्छ	(वृक्ष)	
वज्जर	(कथय्)	કહેવું
वड्ढव	(वर्धय्)	વધારવું
वणे		નિશ્ચયાર્થક અવ્યય
वम्फ	(काङ्क्ष्)	ઇચ્છવું

वम्मह	(मन्मथ)	કામ
वलग्ग	(आ+रुह्)	ચઢવું
वह	(व्यथ्)	પીડિત થવું
वहा	(व्यथा)	પીડા
वाउल्ल	(व्याकुल)	
वायाय	(व्यादाय)	(મ્હોં) ફાડીને
वार	(द्वार)	
वारण	(व्याकरण)	
वास	(वर्ष)	૧ સંવત્સર, ૨ વરસાદ
वासा	(वर्षा)	વરસાદ
वाह	(व्याध)	શિકારી
वाहम्म	(व्या+हन् નું ભાવકર્મરૂપ)	
वाहित्त	(व्याहृत)	કહેલું-ઉક્ત
वाहिप्प	(કથનાર્થક व्या+हृ નું ભાવ કર્મ-રૂપ)	
विअणा	(वेदना)	
विइण्ह	(वितृष्ण)	તૃષ્ણારહિત
विउड	(वि+नाशय्)	નાશ કરવો
विउन	(वीर्य)	
विड्डा	(व्रीडा)	શરમ
विढत्त	(अर्जित)	ઉપાર્જિત
विढव	(अर्ज्)	ઉપાર્જન કરવું
विण्णि	(द्वौ द्वे)	બે

वित्त	(वृत्त)	૧ આચરણ, ૨ થયેલ
विद्दाय	(विद्रुत)	વિનષ્ટ
विरा	(वि+ली)	વિલય પામવો
विलया	(वनिता)	
विलिअ	(व्यलीक)	અસત્ય
विसंठुल	(विसंस्थुल)	વ્યાકુલ, અવ્યવસ્થિત
विसढ	(विषम)	
विहल	(विफल)	
विहा	(वृथा)	
विहूण	(विहीन)	
विहोडण	(ताडन)	
वीसर	(वि+स्मृ)	વિસરવું
वीसुं	(विष्वक्)	ચારે તરફથી
वुंदारय	(वृन्दारक)	૧ મુખ્ય ૨ દેવ
वेण्णाणिअ	(वैज्ञानिक)	
वेरग्ग	(वैराग्य)	
वेसरिस्स	(वैसदृश्य)	વિલક્ષણતા-વિભિન્નતા
वोसट्ट	(विकसित)	વિકાસપ્રાપ્ત

स

सइ	(सदा)	
सइअ	(शयित)	સૂતેલ

सइर	(स्वैर)	
सकल	(शृङ्खल)	સાકળ
सग	(शृग)	શિખર
सज्ञा	(सध्या)	
सनाम	(आ+दृ)	આદરવું
सपाउण	(सम+आप्)	સમ્યક્ પ્રાપ્ત કરવું
सक्कय	(सस्कृत)	
सक्कार	(सस्कार)	
सक्काल	(सत्कार)	
सक्किइ	(सस्कृति)	
स ञ्ज	(साध्य)	
सज्झस	(साध्वस)	ભય
सढिल	(शिथिल)	
सणिअ	(शनैस्)	ધીરે
सण्ह	(सूक्ष्म)	
सत्थ	(१ शास्त्र, २ शस्त्र ३ स्वस्थ, ४ स्वास्थ्य, ५ सार्थ, ६ शस्त)	
सद्धि	(साधम्)	સાથે
सप्प	(स्यात्मन्)	સ્નાત્મા
सम	(सर [illegible])	
समत्त	(१ समस्त, २ समास)	
समाउस	(समास्फुन्)	આક્રોશ [illegible]

समुह	(सम्मुख)	અભિમુખ
सर	(१ शर, २ स्मर, ३ सरस्, ४ स्वर) 1 બાણ, 2 કામ, 3 પાણી–તળાવ, 4 સ્વર	
सरण	(१ स्मरण, २ शरण)	
सरय	(शरद्)	શરદ્ ઋતુ
सस्स	(शस्य) 1 પ્રશસ્ય, 2 ક્ષેત્રગત ધાન્ય	
सामच्छ	(सामर्थ्य)	
सामज्ज	(साम्राज्य)	
सारव	(समा+रच्) રચવું, ઠીકઠાક કરવું	
सिणिज्झ	(स्निह्)	સ્નેહ કરવો
सिन्न	(सैन्य)	
सिमिण	(स्वप्न)	
सिर	(सृज्) સર્જવું–રચવું–કરવું	
सिलिट्ठ	(श्लिष्ट)	સંયુક્ત
सिविण	(स्वप्न)	
सिह	(स्पृह्)	ચાહવું
सीस	(कथय्)	કહેવું
सीस	(१ शीर्ष, २ शिष्य) 1 મસ્તક 2 શિષ્ય	
सुंदेर	(सौन्दर्य)	
सुकिल्ल	(शुक्ल)	
सुक्ख	(शुष्क)	
सुज्ज	(सूर्य)	
सुण्ह	(सूक्ष्म)	

सुवे [श्वस्] આનતી કાલ

सूअ [सूत] સાન્ધિ

सूरिस [सुपुरुष]

सूहव [सुभग] સૌભાગ્યવાન્

सज्जा [शय्या]

सोअमल्ल [सौकुमार्य] સુકમારતા

सोण्डीर [१ शौण्डीर, २ शौण्डीर्य] १ પરાક્રમી २ પરાક્રમ

ह

हकार [आक्कारय] બોલાવાનું

हलुअ [लघुक] લઘુ

हस [ह्रस्] હ્રાસ પામવો-ઘટવું

हित्थ [त्रस्त] ભયભીત, ત્રસ્ત

हिरीज [ह्रपीक] નિચ

हट्ठ [अधस्] નીચે

